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Chief Editor

A. K. Narain

Editors

Ajay Mitra Shastri

Nisar Ahmad

THE

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AN INTERESTING TREASURE-TROVE FROM WEEPANGANDLA (MAHBOOBNAGAR)

Parmeshwari Lal Gupta

[Pl. I]

A treasure-trove was discovered on the 11th November, 1964 by some women of the village Weepangandala in Kollapur taluka of Mahboobnagar district (Andhra Pradesh) in a government land (Poramboke S. No. 209–D). It contained objects as follows :[1]

1. Gold Chain 1 (weight approx. 1 tola).
2. Gold *Koppu* 1 (weight approx. 4 māshas).
3. Gold *Machutunaka* 1 (weight approx. 4 māshas, 4 rattis).
4. Gold *Pogulu* 2 (weight approx. 5 māshas).
5. Gold small rings 3 (weight approx. 3 māshas).
6. Gold *Kammu Kunta* 1 (weight approx. 1 māsha, 3 rattis).
7. Gold pieces showing figures 3 (weight approx. 4 māshas, 4 rattis).
8. Gold disc showing a head on one side and a horse on the other 1 (weight 4 māshas).
9. Silver pieces 17 (weight 3 tolās).

This trove contained ornaments (items 1–6) and coins (items 7–9) and was most important for our art-history. Very few ancient ornaments have so far been found. This would have given us some specimens of actual ornaments, which are otherwise known only from

1. As stated in the letter No. Rc. A4/9361/65 dated 11.12.1965 from the Collector of Mahboobnagar to the Director of Archaeology, Andhra Pradesh, Hyderabad.

the depictions found in sculptures. They were even more important for the reason that they could be precisely dated with the help of the associated coins. But, alas, they have been lost for ever. When the entire treasure was sent to the Department of Archaeology of Andhra Pradesh on the 11th December, 1965, the Director-in-charge returned the ornaments (items 1–6) and one piece from item 7 to the District Collector as they had, in his opinion, no historical value. This is one glaring instance of the irreparable loss that has happened by having a non-technical Officer in a technical department. The loss was realised only in October 1970, when the coins (items 7–9) were sent to me for examination and report; by then it was too late.

The objects that were forwarded to me for examination and report, were 17 silver punch-marked coins (mentioned in the Collector's letter as silver pieces) ; 1 Roman gold coin (item 8 of the Collector's letter) and 2 gold *solidi* of the Byzantine empire. The gold coins are actually imitations.

Punch-marked coins

The punch-marked coins, found in this treasure, are extremely worn and their symbols are not decipherable (hence they are not illustrated with this paper). They weigh only 25.04 to 40.55 grains (except one coin, all the coins weigh less than 36.82 grains). The point of concentration of the standard weight of the silver punch-coins (Imperial Series) lies between 51 and 54 grains. As such, these coins show that they have lost their weight heavily in course of their currency.

D. D. Kosambi, on the basis of his observations of the weights of the coins of the big Bhir Mound Hoard, has suggested that .2 grain was lost per 12 years.[1] Gairola suggests this loss to be .247 grains on the basis of his studies of the Barwani Hoard.[2] But to be on safer side, while discussing the coins of Kondapur Excavations, for the rough calculation of the circulation period of the coins, I have accepted, keeping in view the observations of Kosambi and Gairola, the diminishing rate as .25 grain for every

1 *New Indian Antiquary*, IV, p. 188.
2. *Ancient India*, No. 7, p. 85.

10 years.[1] If this be applied here, these coins show that they were in circulation for more than 600 years from the time of their minting and before they were deposited in the trove. This would mean that the coins were deposited in *circa* 400 A. D. at the earliest. The currency of the punch-marked coins for such a long period is a strange phenomenon and it could have been easily doubted had not the gold coins, described below, been found with them. They suggest a still longer currency for these punch-marked coins. These coins explain well the paucity of silver coins in South India. Here lies the importance of this coin-hoard.

The coins are so worn that most of the symbols have been rubbed off and hardly any traces of them remain on them. Those few traces that are seen on them are not enough to distinguish the symbols unless one is conversant with the symbology of the punch-marked coins. Hence, it does not seem desirable to illustrate the coins. The identification of the symbols and their classification is given at the end of this paper.

Of the 17 coins, 5 belong to the pre-Mauryan period and 11 to the Mauryan period ; but on one coin (coin no. 10) I could not identify any symbol ; I have attributed it only on the basis of its fabric. The remaining one coin (Coin No. 17) belongs to Period V, according to my classification of the Amaravati Hoard;[2] the coins of this group have been taken by me to be intermediary between the pre-Mauryan and Mauryan Series. But D. D. Kosambi is of the opinion that they were contemporary to the Mauryan coins.[3] Here the heaviest coin is 40.55 grains in weight, which suggests that it was in currency for a lesser period than the other coins ; as such, it may be suggested to be the latest coin i. e. of the late Mauryan or post-Mauryan period. But nothing can positively be said on this point without any concrete evidence.

Roman Coin

Of the gold coins, one (which is listed above as item 8) may be described as follows :

1. *Punch-Marked Coins in the Andhra Pradesh Government Museum*, p. 34.
2. *Amaravati Hoard of Silver Punch-Marked Coins*, p. 85.
3. *The Chronology of the Punch-Marked Coins*, p. 53.

Accession No. 5673 ; Round ; diameter : 1.6 cm. ; weight : 3.9908 grammes (61.6 grains).

Obverse : Bare head to right ; illegible scribbling of the inscription around.

Reverse : A horse walking right ; illegible scribbling of the inscription around.

(**Pl. I. 1**)

This coin may be identified as an imitation of the coin of the Roman emperor Constantine I (320 A. D.) on the basis of the figures on both the sides. The illegible scribblings on both the sides appear to mean the legends that existed on the genuine coin. That imitations of Roman coins were current in India along with the genuine ones is well known. They have been noticed by me in the Nasthulapur and Akkanpalle hoards ; both of them hail from Andhra Pradesh, the region of the present find. Whether these coins were imitated in India or outside is a matter of investigation, which has not so far been attempted.

Byzantine Coins

The gold pieces entered as item 7 of the above list are only fragments of coins. One of the 3 pieces of this item was returned to the Collector as it was found plain i. e. without any legend or portrait. The other two pieces may be described as follows :

1. Accession No. 5674; Round 2.15 cm.; Diameter : one-fourth of the lower right portion is cut off and missing; weight 3.2098 grammes (49.54 grains). Two holes at the top made from the obverse side.

Obverse : Bust to front with long moustaches ; two pearl string decorations over the head with a round disc above in the centre ; some illegible symbols on either side of the head ; a small cross over the head; meaningless scribbling on either side of the cross.

Reverse : A standing figure wearing helmet to left ; a long diadem flutters from the back of the head upto the knee ; meaningless scribblings around.[1]

(**Pl. I. 2**)

1. [The figures seem to be Sassanian if we were to judge from the head-dress.—*A.M.S.*]

The coin seems to be bi-struck. First the reverse die was struck and then putting the reverse down, the obverse die was struck ; and so, the reverse is somewhat battered.

2. Accession No. 5675 ; Round ; diameter : 2.1 cm. ; only left half ; weight 2.9976 grammes (46.21 grains).

Obverse : Bust to front with beards and moustaches ; two pearl-strings and a cross over the head. fillet-like object on either side of the bust ; meaningless scribbling around.

Reverse : Female figure standing to front holding a cross-topped standard by left hand ; body bare, wearing *dhotī*-like garment on the lower body and a *dupaṭṭā* fluttering down from the shoulders. Meaningless scribbling around.

(**Pl. I. 3**)

These pieces may be identified as the imitation of the *solidi* coins of the Byzantine Empire. Byzantine coins have often been found on Indian soil ; but they have not yet been properly published or recorded. As such there is little to say about Indian-Byzantine contacts. Now, these pieces reflect that there were some Byzantine contacts in the seventh century A. D. or after and they led to these imitations. But, here again there is nothing to indicate if they were imitated in India or outside.

The striking fact about the present hoard is the content of the coins of three different series that belong to three different periods. The treasure could have been buried sometime after seventh century A. D. only in view of the imitation pieces of the Byzantine coins. The imitation of the Roman coin was either manufactured sometime in the fourth century A. D., if it is dated by the period of the coin imitated or in the seventh century A. D. if the Byzantine imitations are taken into consideration. The piece does not show traces of its considerable circulation. In any case, it poses problems.

If the silver punch-marked coins were current in *circa* fourth-fifth century A. D., as their condition indicates, then we may well

understand their association with the imitation of a Roman coin, imitated in that period. The association of both the coin-types was natural. But their association with the imitations of the Byzantine coins prepared three centries later, remains unexplained. As it is, the treasure suggests that punch-marked coins were in use as late as the seventh century A. D.[1]

1. I had consulted my friend Robert Carson of the British Museum about the Roman and Byzantine pieces. He writes : "I cannot make the inscriptions read anything sensible. I do not think that this is the fault of the photographs; and I suspect that the inscriptions are blundered, and that these pieces are contemporary Indian imitations."

APPENDIX

The Punch-Marked Coins

Note : Symbol Nos. and references relate to my *Monograph* on Amaravati hoard. *B.M.C.* refers to the Catalogue of Ancient coins in the British Museum.

No.	Weight Grains	Weight Grammes	Size Cms.	Symbols	References and remarks
1.	28.92	1.8726	1.65×1.5	x,41,139,239,x	Amaravati VI.III.I.X
2.	29.28	1.8923	1.65×1.5	x,27,89,x,x	,, III.II. ?
3.	32.19	2.0810	1.45×1.40	x,41,139,206, Bull	B. M. C., 2.I. a–c
4.	29.82	1.9316	1.45×1.45	1, x,139,206, Bull	do
5.	36.01	2.3330	1.65×1.5	1,41,139,206, Bull	do
6.	34.37	2.2262	1.57× .45	x, x,108(?),142,215	Amaravati IV.VIII.F.2
7.	27.94	1.8081	1.4 ×1.4	x, x, 139(?),x, Triangle-headed post in arch	B. M. C., 2.1.4
8.	29.74	1-9266	1.7 ×1.8	1,23,105(?),178,216	Amaravati IV.V.E.1
9.	31.74	2.0561	1.4 ×1.2	1.41,x,x,x	,, VI,x,x,x
10.	36.82	2.3850	1.25×1.1	Two indistinct symbols	—
11.	25.04	1.6228	1.6 ×1.4	1,24,x,142,218	Amaravati IV.VIII.F
12.	34.84	2.2560	1.35×1.30	x,41,x,203,x	,, VI.III. J.x
13.	27.75	1.7972	1.85×1.65	x,x,108,x,x	,, IV.VIII.x (Broken into two)
14.	27.04	1.7538	1.75×1.1	1,41,x,x, human figure with staff	B. M. C., 2.III.g

No.	Weight		Size Cms.	Symbols	References and remarks
	Grains	Grammes			
15.	32.42	2.0998	1.0 × 1.75	1,41,x,x,x	Amaravati, VI,x,x,x
16.	34.03	2.2042	1.4 × 1.2	1,x,139,x,125(?)	Possibly new if the identification of symbol 125 is correct.
17.	40.55	2.6298	oval 1.7 × 1.35	x,x,122,226,251	Amaravati V.V.B.1

THE ŚUṄGA SEALING FROM KAUŚĀMBĪ

Sant Lal Katare

At the annual conference of the Numismatic Society of India held at Nagpur in November 1970, the late R. C. Tandon of Allahabad read a paper on a clay sealing from Kauśāmbī.[1] I had an occasion to examine the sealing at Nagpur. Later, at the request of Tandon, the American Institute of Indian Art, Varanasi sent me photo-negatives of the four facets of the sealing.[2] Even though the sealing has been discovered by Tandon and published by him and Dhavalikar,[3] I prefer to give its details.

The four facets of the sealing depict the same scene and are exactly identical.[4] On its extreme right the sealing shows a chariot with two wheels, drawn by two horses, and the charioteer holding the whip aloft. The horses face right, so does the charioteer. In front of the chariot stands a person with a bow as long as tall he himself is. He holds the bow in his left hand. That he had held an arrow on the string of the bow with his right hand, may be presumed his left leg, which is thrown forward, is raised slightly above the ground, to give the indication that he was charging forward, evidently at the person who is depicted standing before him. The arrow-head seems pressed against the breast of this other person. The person who holds the bow wears a head-dress which looks like

1. Tandon's paper is published in this *Journal*, XXXIII, pp. 29-32.
2. Tandon was keen that I express my views on the sealing and reminded me about it several times. This paper was written for publication along with Tandon's paper referred to above, but because of my habit of sleeping over the papers under the pillow rather too long and some other pressing engagements, it remained unpublished. At the recent Numismatic Conference held at Varanasi, I was shocked to hear of the sudden and sad death of Tandon, and this made me send this article as a token of my homage to the departed soul.
3. *JNSI*, XXXIII, pp. 33-36.
4. For the illustration of the sealing, See *JNSI*, XXXIII, I, Pl. II.

the Indian *pagarī* (turban), and it has a small tail hanging behind his head. His features appear to be those of a young man of about twenty-two years of age. The importance of this person is emphasised by a *taurine* symbol above his head and two such symbols below him, one below his right foot and the other a little ahead of the lower end of the bow, which almost rests on the ground.

The other person, who stands before the one described above, faces left, and is shorter in stature. His right hand appears to be hanging low, but it does not seem to hang down easy; it appears slightly swung behind him and is in tension. He hel a sword in this hand; a faint shadow of the upper end of its blade, which itself is lost in the edges of the seal, may be seen in the photograph. Presumably, he was about to strike the warrior who came in the chariot, but before he could do that, he was over-powered. He has a large round head, deep set eyes, broad mouth, big chin and round cheeks. He has his hair tied into a knot behind, and he wears a head-dress which looks like a Greek helmet. He also wears a long hanging coat, a sort of a tunic, which has practically no sleeves except as much as would cover the shoulders and the upper ends of the arms and which is tied round the waist with a belt, and trousers. What kind of shoes he wore, cannot be ascertained, because this part of the sealing is eroded.

Above the shorter person are shown three *ghaṭas* (jars), which have a narrow neck, broad mouth and broad belly. What these *ghaṭas* indicate, I am not able to make out. Behind him appear two lines, one of which is not quite straight, and the other has two bends. The ends of the two lines are also lost in the edges of the sealing.

Some of the scholars assembled at the Nagpur conference of the Society were of the view that these lines represent a symbol. Tandon thinks that they look like a basket with offering that may betoken surrender of the Yavana leader, with whom he identifies the shorter person in the sealing, to Vasumitra, whom the taller person represents according to him.[1] Dhavalikar on the other hand, fails to identify the two lines.[2]

1. *JNSI*, XXXIII, p. 31.
2. *Ibid.*, p. 35.

The two lines make no symbol; they look more like the two legs of a person who lay dead, and the scene that the sealing depicts suggests that this person was a soldier. That this soldier wore shoes is indicated by the one bend in the lower line ; the other bend represents the bend at the knee. The two lines would as such suggest that a soldier of the army of the foreigner had fallen in battle, indicating further the total annihilation of the foreign force.

The chariot, the long bow, the head-dress and the taurine symbols show that the person who holds the bow was a prince, and the manner in which he is shown charging at the other person, who stands in front of him, that he came fighting against the latter and that when he was confronted by him, he descended from the chariot and charged at him with his bow and arrow. The helmet, the long tunic like dress and the sword, and the general features of the person who stands before the prince, show that he was a foreigner and of some consequence.

The view of some scholars expressed at the Nagpur conference of the Numismatic Society, that the sealing could not be dated to a period earlier than that of the Kushāṇas, because the two lines make a symbol that is not found before the Kushāṇas, may be rejected in view of the above interpretation of the two lines. The possibility of the foreigner being a Kushāṇa or a Śaka chief may also be rejected for the same reason and because the kind of the helmet and the tunic that he wears, were not characteristic of the either. This kind of the helmet and the tunic were characteristic of a Greek only. The shorter person may, therefore, be identified with a Greek commander.

The identity of the Indian prince need not now detain us. As pointed out by Tandon, he is no other than prince Vasumitra, son of Agnimitra and grandson of Pushyamitra Śuṅga, because the *Mālavikāgnimitra* speaks of him as the 'Bowman' Vasumitra *(Vasumitreṇa dhanvinā)*. His age as depicted in the sealing would well accord with the age of Vasumitra at the time he was entrusted by Pushyamitra with the commission of protecting the sacrificial horse from interception, since he was Pushyamitra's grandson and could not have been of more than that age. The chariot would also

support Tandon's identification, as while following the sacrificial horse, over the interception of which by the Yavanas, the battle of the Sindhu arose, Vasumitra had evidently used a chariot.[1]

Once the identity of the Indian prince in settled with Vasumitra, it is unnecessary to go into the details of the date of the sealing. Dhavalikar dates it to 'somewhere around first century B. C.' on the evidence of the material culture that the sealing depicts. But, when he thinks that Tandon's identification of the Indian prince with Vasumitra would appear tenable, his dating of the seal to around the first centurv B. C. would contradict the above statement, unless he is of the view that the battle between the Yavanas and Vasumitra on the Sindhu was fought around the first century B. C.; which the known evidence would not testify to.

The sealing is of unusual significance, inasmuch as it provides incontrovertible archaeological evidence for the historicity of the battle between the Yavanas and Vasumitra on the Sindhu banks and performance by Pushyamitra Śuṅga of the *Rāja-yajña,* both of which were otherwise known from the *Mālavikāgnimitra* only.

But the find of the sealing at Kauśāmbi lends it still greater significance for it sheds new light on the identification of the river Sindhu south of which the battle was fought according to the *Mālavikāgnimitra.* It had been generally identified with the Indus.

If the Sindhu were the Indus, apart from the fact that the news of Vasumitra's victory over the Yavanas south of it would have reached Vidiśā, where his mother Dhāriṇī had been anxiously awaiting it and distributing four hundred gold *dinārs* every day in charity for her son's welfare, before it were conveyed by Pushya-

1. According to the Vedic Texts, the sacrificial horse was followed by 'a hundred princes, a hundred nobles with swords, a hundred sons of heralds and charioteers bearing quivers and arrows, and a hundred sons of attendants and charioteers bearing staves' (Keith's *The Vedas of the Black Yajus School,* Harvard Oriental Series, No 18, p. cxxxiii, see also *Śatapatha Brāhmaṇa,* xiii, 4.2.5.). Inspite of a certain element of exaggeration that the description might possess, one thing is certain that chariots were used by the force that followed the horse and that Vasumitra had used one himself.

mitra through a messanger, there was hardly any reason for anybody to issue a sealing at Kausāmbī to commemorate Vasumitra's victory in the battle. The proper place for issuing the sealing should have been either Taxila, or Śākala to which Pushyamitra is supposed to have repaired to satify his lust for spilling Buddhist blood which had earlier received a setback when he was scared away by the mysterious roars of a lion from the Kukkuaṭārāma monastry, to which he had gone to destroy it and kill Buddhist monks, or Pāṭaliputra where he is supposed to have held the *Rāja-yajña,* since it is believed to have been his capital. Therefore, if the sealing were issued from Kauśāmbī, it were obviously for the reason that the Indus banks were not the site of the battle.

Some scholars[1] suggest that the Sindhu of the *Mālavikāgnimitra* was the Kālī Sindhu. But, the Kālī Sindhu is impossible, besides others, for the reasons that if the battle had been fought on its banks, and *Sindhor-dakshiṇa* would mean its right bank, the news of the battle would also have reached Vidiśā before it became necessary for Pushyamitra to convey it, and because it flows a northerly course throughout. It rises from a place called Bagli, some thirty miles east of Indore and joins the Charmaṇvatī (Chambal) at a place that lies a few miles to the east of Bundi and north of Kota in Rajasthan. It flows almost within a hundred miles west of Vidiśā.

Under the circumstances the Sindhu may be identified with the Sindh (or Sindhu) which rises from Nainwas in the former Tonk state, now included in Madhya Pradesh, and flowing through Narwar and Padmāvatī (modern Pawaya) pours its waters into the Yamunā near Jagammanpur in the Jalaun district of Uttar Pradesh. Before meeting the Yamunā, it flows a west-to-east course, to give it a southern side. This would well accord with the description in the *Mālavikāgnimitra,* that the battle was fought south of the river. *(Sindhor-dakshiṇa).* The battle-field on the bank of this river would be nearer to Kauśāmbī than any other on the Kālī Sindhu or the Indus, to justify issuing a sealing to commemorate the glory of the victory that Vasumitra won over the Yavanas on its banks. Kauśāmbī was an important city on the road that came from

1. Tarn : *The Greeks in Bactria and India,* p. 228, and fn. 2; Narain : *The Indo-Greeks,* pp. 82 & 88 fn. 2.

Bhṛigukachchha, via Ujjain, where it joined the Dakshiṇāpatha from Pratishṭhāna and Vidiśā.

It goes to the credit of Cunningham[1] that some one century before, he made this suggestion, but it appears to have been conveniently ignored by scholars for their enthusiasm to confer the imperial dignity on Pushyamitra Śuṅga on the dubious authority of the Buddhist texts, particularly the *Divyāvadāna*, and the *Purāṇas*, the former suggesting that his dominion included the north-west and the latter that he ruled over the Mauryan empire, at least over that part of it that lay north of the river Narmadā.

I do not go into any further details of the matter since I propose to discuss it elsewhere.

Editor's Note

Including the present article three papers dealing with the sealing have appeared in this *Journal*. Tandon, who brought the sealing to the notice of scholars, took it as depicting the scene of Vasumitra's victory over the Greek invader and the offering of the tribute by the latter. On the evidence of the cultural equipment depicted on it, Dhavalikar assigns it to about the first century. B. C. while averring at the same time that Tandon's interpretation is tenable. Katare takes it as an incontrovertible archaeological evidence of the historicity of the battle between Vasumitra and the Yavanas and the performance by Pushyamitra of the *Rājasūya* sacrifice. We feel, however, that while the sealing is most interesting and has got to be assigned to the Śuṅga period on stylistic grounds, its suggested interpretations, though plausible, cannot be regarded as quite certain.

—*Ajay Mitra Shastri*

1. *Numismatic Chronicle* 1870, pp. 226–27; Cunningham : *Archaeological Survey Reports* II, pp. 307f; *CMI*. pp. 21f. *Coins of Alexander's Successors in the East*, p. 265.

WAS MAHĀDEVA AN AUDUMBARA CHIEF ?

Ajay Mitra Shastri

While not disputing the existence of a chief named Mahādeva which is well attested by some silver[1] and copper[2] coins, I pointed out in a couple of papers published earlier in this *Journal*[3] that the extant numismatic evidence does not warrant the view of earlier numismatists that he belonged to the Audumbara stock.[4] This conclusion, which has met with the approval of some other scholars also,[5] has been recently objected to by K. K. Dasgupta.[6] Before we proceed to examine his arguments, it will be desirable to state briefly the grounds on which our view is primarily based.

The legends of all the definitely known Audumbara copper and silver coins partake of a stereotyped character. They commence with the sectarian title *Mahadeva* (for Sanskrit *Mahādeva*) followed by the regal title *rājan*, the personal name of the issuing chief and the derivative form of the tribal name *(Odubari)*,[7] all in genitive singular.[8] On one side the legends are in Kharoshṭhī and on the other in Brāhmī and they are literally identical. This is true of the legends occurring on all the copper coins which can be indubitably attributed to the Audumbaras. As will be seen in the sequel, similar

1. *BMC*, *AI*, p. 123, pl. XIV. 16-17.
2. *JRAS*, 1900, pp. 112 ff., pl. no. 12.
3. *JNSI*, xxvi, pp. 157–161; xxvii, pp. 87–90.
4. Cunningham, *Coins of Ancient India*, p. 68; *BMC*, *AI*, pp. lxxxiii–lxxxv, 123–124.
5. *JNSI*, xxx, pp. 63-64.
6. *Ibid*, xxxii, pp. 150-152.
7. K. K. Dasgupta's statement that *Odubarisa* is the Prakrit form in genitive of the name Audumbara (*The Audumbaras*, Calcutta, 1965; p. 5) is not correct. The fact is that *Odubari* is the Prakrit form not of Audumbara but of Audumbari which is found in Patañjali's *bhāshya* on Pāṇini, ii. 4.58.
8. Thus we have the legends *Mahadevas raña Sivadasasa Odubarisa*, *Mahadevasa raña Rudradasasa Odubarisa* and *Mahadevasa raña Dharaghoshasa Odubarisa* on the coins of Śivadāsa, Rudradāsa and Dharaghosha respectively.

legends are found on the silver issues of Dharaghosha with the addition of only a short label inscription describing the sage Viśvāmitra who is figured on these coins.

As with the legends so also with the types. All the Audumbara copper coins bearing tribal name and thus definitely assignable to the Audumbara people are of an identical type, *viz.*, tree within enclosure on left, forepart of elephant to left on right, undulating line below : storied temple, trident with axe on right.[1] As compared to the numerous copper coins, silver issues of the Audumbaras are rather rare. Only two pieces of Dharaghosha, who is also known from copper coins, have been reported so far. They bear the figure of Viśvāmitra standing facing with right hand raised and traces of skin over left arm together with a label giving his name *(Viśpamita)* on the obverse and trident with axe on right and tree in an enclosure on left on the reverse.[2]

In view of this strong conservatism of the Audumbaras in regard to their coin types and legends it is but natural to expect that if Mahādeva belonged to the Audumbara stock, his coins also should have been of the same types and borne the same kind of legends as found on the coins of the other known Audumbara chiefs. Such is, however, not the case. The copper coins bearing the legend *Mahadevasa raña Odubarisa,* which is obviously incomplete, cannot be assigned to a chief named Mahādeva. For in that case the legend should have included the personal name Mahādeva in genitive singular after *raña* and before the tribal name *Odubarisa* as is the case with the copper coins of the other Audumbara chiefs. As regards the silver coins of the humped bull and elephant type with the legend *Bhagavata Mahādevasa* and the bombastic titled *rājarāja*[3] and the unique copper coin with ⚶ on the obverse and standing male figure holding combined trident-battle-axe in right hand and the Brāhmī legend *Bhagava(ta) Mahādevasa* on the reverse,[4] their legends and types are so very distinct that there is nothing to justify

1. *BMC, AI*, pp. lxxxiii, 122.
2. *Ibid.*, p. 124, pl. XIV. 14; Whitehead, *Catalogue of Coins in the Punjab Museum*, I, p. 167, pl. XVI. 136.
3. *BMC, AI*, p. 12?, pl XIV. 16-17 We find *rajaraña* in the Kharoshṭhī legend on the obverse and *rajarāja* in the Brāhmī legend on the reverse.
4. *JRAS*, 1900, pp. 112 ff., pl. no. 12.

their attribution to the Audumbaras whose coins, we have seen, evince a remarkable conservatism in respect of legends, types and shapes.

A perusal of Dasgupta's paper will reveal that in most cases he has missed the points made out by me. In fact, he just restates the position held by the older generation of numismatists and has broken no new grounds. However, the problem being an important one, we propose to state briefly the arguments adduced by Dasgupta and examine them *en seriatum.*

I. As for the square copper coins bearing the legend *Mahadevasa rañа Odubarisa,* it has been suggested that "the use of the word *Mahādeva* seems to have served a double purpose : as a personal name and as a regal title", and "that being so, the necessity of repeating the same would not arise." This argument appears to be misconceived. That the word *Mahādeva* with which begins the legend on all the Audumbara coins bearing tribal name is a title and not a personal name is universally admitted. Allan took it to be a regal title[1] and Dasgupta merely follows him. What led Allan to take it as a regal title is not clear. If a conjecture is allowed, it is possible that the time-honoured tradition about the divinity of the king might have prompted him to do so. Whatever that be, this suggestion is quite untenable. For in that case the following word *rājan,* which can be nothing but a regal title, would become redundant. Secondly, except in the case of the coins of Kuṇinda Amoghabhūti, who used both the titles *rājan* and *mahārāja,*[2] we know of no other instance of the simultaneous use of two regal titles in the extensive series of tribal and local coinage. Thirdly, except in the doubtful case under consideration, *mahādeva* is nowhere employed as a regal title. In view of this we had suggested that *mahādeva* of the legend of the Audumbara coins stands for Sanskrit *Māhādeva* which, like *Māheśvara* and *Bhāgavata,* was a sectarian title bringing into relief the Śaivite leanings of the Audumbaras, a fact well testified

1. *BMC*, *AI*, Introduction, p. lxxxiii.
2. *Ibid.*, pp. 159-67. But as pointed out by Allan (*ibid.*, Introduction, p. cii), the fact that in the Kharoshṭhī legend on the reverse *maharajasa* is written independently in the exergue which is generally occupied by the king's name on Greek and Śaka coins indicates that some special importance was attached to this word.

to by the personal names of the ruling chiefs as also by other devices found on their coins. Fourthly, of formal structure of the legend seen on other coins of the tribe must necessitate the insertion of the personal name of the chief between *raña* and *Odubarisa.* There can be absolutely no question of an attempt to avoid a non-existent repetition. For the so-called repetition is only an apparent one, not real; the inaugural word *Māhādeva* being a title and the second one the personal name of the ruling chief. There is no doubt that the distinction between these two words must have been quite clear to the composer of these legends. Moreover, if the composer were to economise on the use of words, he could have done so more fruitfully in the legends on the coins of Śivadāsa and Rudradāsa, for these names have more or less the same connotation as the title *Māhādeva.* It may be incidentally pointed out in this connection that Allan also admitted the possibility of the coins with the said legend being really incomplete specimen of the coins of other rulers.[1] Particular reference must, in this connection, be made to the copper coin illustrated by Allan in Plate XV. 5 of his *Catalogue.* In the Brāhmī legend on the reverse of this coin in addition to the derivative of the tribal name we can easily read *sasa*[2] on the right side which must be the concluding part of some word. It cannot find place on the coins of Mahādeva, for no possible word on his coins *(Mahādevasa raña Odubarisa)* can end with the letters *sasa.* This coin has, therefore, got to be attributed to either Rudradāsa or Śivadāsa the genitive singular of whose names would end in *sasa.* This clearly shows that coins with the legend under review cannot be attributed to Mahādeva. Furthermore, Dasgupta appears to be contradicting himself. In his *Monograph* on the Audumbaras as well as in the article under consideration he takes Mahādeva as an Audumbara chief but later in the same *Monograph* he appears to be inclined to accept P. L. Gupta's suggestion that the word *Mahādeva* on the coins of Śivadāsa, etc., as well as on those with the legend *Bhagavata Mahādevasa* is not a personal name but refers to god Śiva himself.[3]

1. *BMC, AI*, Introduction, p. lxxxii.
2. *Ibid*, p 123, no. 14. Dasgupta (*The Audumbarasa*, p. 8, Class 1, Variety D) also refers to this coin.
3. *Ibid*, pp. 22-23. For Gupta's view, see *IHQ*, p. xxvii, 402.

II. As regards the absence of the tribal name on the coins of Mahādeva (*i. e.* with the legend *Bhagavata Mahādevasa),* Dasgupta observes that "the mention of the name of the tribe, though expected, is not an invariable feature of the tribal coins." As instances of the omission of the tribal name he refers to the Chhatreśvara coins of the Kuṇindas[1] and the Yaudheya coins bearing the legend *Bhāgavata-svāmino Brahmaṇyadevasya Kumārasya.*[2] He further tries to bring his point home by arguing that "*rājarāja* Mahādeva may have been a relatively powerful chief, known more by his name than by his association with his tribe." This argument also is as untenable as the previous one. It is true that we have some instances of the omission of the name of the tribe on the tribal coins, and in such cases we have to depend on typological evidence. But the said analogies are misleading. As for the Chhatreśvara coins, they have been attributed to the Kuṇindas on typological considerations. The reverse of these coins bears the deer found on the obverse of the silver and copper coins of Kuṇinda Amoghabhūti besides retaining most of the devices found on their reverse, a combination rather rare on tribal coins.[3] As regards the Yaudheya copper coins of Allan's Class 3 bearing the legend *Bhāgavatasvāmino Brahmaṇyadevasya Kumārasya,* there can be absolutely no doubt about their attribution to the Yaudheyas as they are literally of the same type as the silver issues of this Class bearing the tribal name.[4] As will be shown presently, there exists no such typological identity between the Audumbara coins with the tribal name on the one hand and the coins with the legend *Bhagavata Mahādevasa* on the other as to warrant the attribution of the latter to the Audumbaras. There is also no force in the argument that Mahādeva did not use the tribal name because of an increase in his power. Dharaghosha also was a powerful chief as indicated by the fact that he issued silver coins of an excellent execution, but he did no give up the use of the tribal name for that reason. Even as regards Mahādeva, even if we were to believe that the square copper coins with the legend *Mahadevasa raña Odubarisa* were really issued by the same Mahādeva who struck the

1. *BMC, AI*, pp. ciii, 167-168, pls. XXIII. 11-15; XLIII. 12, 14.
2. *Ibid* , pp. cl. 270 ff., pls. XXXIX. 20, 22; XL. 10-13.
3. These devices are, however, found on the Yaudheya copper coins of Class 3 which renders the attribution of these coins to the Kiṇdindas somewhat doubtful. We intend to discuss this problem separately.
4. *BMC, AI*, p. 270, no. 47, pl. XXXIX. 21.

round copper and silver coins bearing the legend *Bhagavata Mahādevasa*, it would be difficult to explain as to why he used tribal name on one series of copper coins and not on the copper coins of a new type and on the silver issues. This will be particularly incompatible with the strong conservatism of the Audumbaras regarding their coin-types and legends. We know that Dharaghosha issued both copper and silver coins, but he employed the same legend on both. It is also pertinent to note in this connection that apart from the omission of the tribal name on the coins with the legend *Bhagavata Mahādevasa* the sectarian title used on these coins also differs from that found on the Audumbara coins with the name of the tribe.

III. So far as typology is concerned, Dasgupta does not think that the coins of Mahādeva differ from those of Dharaghosha. He has evidently the copper coins with the aforesaid incomplete legend in view when he states that "the copper coins of Mahādeva are related to the copper issues of Dharaghosha in respect of type and legend." It has already been shown that these coins cannot be assigned to Mahādeva. It is strange, however, that he avoids, perhaps deliberately, mentioning the unique copper coin of Mahādeva with ↓ on the obverse and a standing figure holding trident-battle-axe combined in the right hand and the Brāhmī legend *Bhagava(ta) Mahādevasa* on the reverse[1] which has no similarity whatsoever with the copper coins of the Audumbaras. As regards silver issues, it has been observed that "the silver coins of Mahādeva and Dharaghosha seem to have practically belonged to the same numismatic conception as seen in their fabric, type, legend and weight." This assertion has nothing to commend itself. There is only some similarity regarding weight and size of these coins.[2] Otherwise, they belong to two quite distinct series. The legends on these coins show no similarity. Dharaghosha's coins have *Mahadevasa raña Dharaghoshasa Odubarisa* and the name Viśpamitra (Sanskrit Viśvāmitra) while on the coins of Mahādeva we have *Bhagavata Mahādevasa* and the title

1. *JRAS*, 1900, pp. 112 ff., pl. no. 12. This coin has been noticed by Dasgupta himself in his *The Audumbaras*, p. 11.

2. Dharaghosha : size—.7″, weight—37 and 37.5 grains; Mahādeva : size—.65″, weight—33 and 31.5 grains.

rājarāja. For illustrating typological affinity Dasgupta could invite attention only to two motifs, *viz.*, (i) trident which, according to him, is found on the reverse of the coins of both Mahādeva and Dharaghosha, and (ii) elephant which occurs on the silver coins of Mahādeva and copper coins of the Audumbaras. This is, however, a misrepresentation of facts. Firstly, we must remember that the question is of types and not just isolated symbols which could independently be found in several unconnected series of of early coins. If this point is kept in mind, no similarity can be traced between the two classes of coins. Dharaghosha's silver pieces show the figure of standing Viśvāmitra on one side and trident with axe and tree-in-railing on the other, whereas Mahādeva's silver coins bear humped bull and some accessory symbols like lotus flower (?) or a wheel-like device and *nandipada* on the obverse and elephant and trident on the reverse. It would thus appear that the two types are quite distinct. And even if we were to take isolated devices into account, there is no real similarity. On Mahādeva's coins we have just trident, whereas on those of Dharaghosha it is combined with axe. Likewise, while on the reverse of Mahādeva's coins we see a full-fledged figure of elephant, on the obverse of the Audumbara copper coins is seen just the forepart of elephant. The humped bull and other devices associated with it on the obverse of Mahādeva's silver pieces are conspecuous by their absence not only on Dharaghosha's silver but on all the coins bearing the tribal name *Odubari*.

It would follow from the foregoing discussion that there is nothing to support the attribution of the copper coins with the legend *Mahadevasa raña Odubarisa* to a chief named Mahādeva who did not belong to the Audumbaras and that the Audumbara coins and the issues of Mahādeva actually form two quite distinct series.

I have already pointed out elsewhere that Āryamitra, Mahīmitra and Bhānumitra had nothing to do with the Audumbaras whose square copper coins differ considerably from the square ones of the former.[1]

1. *JNSI*, XXVI, p. 161.

To sum up. In the present state of our knowledge only three chiefs, *viz.*, Śivadāsa, Rudradāsa and Dharaghosha, can be said to have belonged to the Audumbara stock. It is only future discoveries that can enlarge this list.

DEVICES AND SYMBOLS ON THE KULŪTA COINS

Kalyan Kumar Das Gupta

One of the prominent peoples of ancient India, the Kulūtas are known to have issued coins, of which a dozen only have come down to us.[1] All of them are made of copper and except one, all are square in shape. The round copper coin, now in the British Museum, was brought to light by Cunningham, who unfortunately has not recorded its exact provenance.[2] Possibly he procured it in the 'northern Punjab beyond Lahore.'[3] Bergny[4] was the first to read the Brāhmī legend appearing on the obverse of this issue almost cerrectly as *Rājña Kolūtasya Vīrayasaśya,* and thus he traced in the legend the numismatic corroboration of the existence of the Kulūtas, a tribe already well-known from the early Indian literature. The remaining eleven square copper coins were discovered by

1. For our discussion on the antiquity of this people, see *Journal of Indian History* (Golden Jubilee Volume), 1972 (in press).
2. Alexander Cunningham, *Coins of Ancient India,* p. 70, Pl. IV, 14. Also John Allan, *BMCI, AI,* p. 158, Pl. XVI, 4. Both Marshall and Whitehead erroneously described this piece as silver, *Taxila* (ed. Marshall), II, pp 787, 841. And this mistake has been reiterated by Bela Lahiri (*Proceedings of Indian History Congress,* 1964, pt. I, p. 74f.). In answer to a query made by me, G. K. Jenkins of the Department of Coins and Medals of the British Museum kindly wrote to me as follows after examination of the coin in question : "I can confirm from personal inspection that the coin is copper. I see no traces of silver on the surface and I think there is no reason to suppose that there ever were any. It is simply a copper coin. The weight in grains as given by Allan is 75.7". Letter dated 6th February, 1964.
3. *Ibid* , p. 65.
4. *JRAS,* 1900, p. 415. Cunningham read the legend as *Rājña Koputasya* (or *Koptanasya*) *Virayaśasya* and thus he failed to assign the piece to the Kulūtas, so familiar to ancient Indian literatures. Though Rapson initially accepted the readings offered by Cunningham in *JRAS,* 1900, p. 125, later on he favoured Bergny's reading. *ibid* , p. 429.

Marshall at Taxila in course of excavations.[1] The stratigraphical evidence suggests that these pieces were buried in the early Kushāṇa period.[2] Of the several aspects of these coins, that connected with devices and symbols appearing on them is of no mean value. These devices and symbols deserve a detailed study, and the same has been attempted in this paper.

The devices and symbols on the Kulūta coins are : (i) wheel surrounded by a circle of dots, (ii) triangle-headed standard, (iii) so-called Nāga symbol, (iv) six-arched object, (v) circlet surrounded by four *nandipadas*, (vi) tree-in-railing and (vii) lotus, *svastika* and other symbols.

(i) *Wheel surrounded by dots* : The symbol prominently appears on the British Museum specimen. Symbols of this character were regarded by earlier scholars like Foucher, Theobald and others as Buddhistic in origin. But such symbols were sacred also in the eyes of the Hindus and the Jains. The *Śatapatha Brāhmaṇa*[3] describes

the ritual of the turning of a wheel placed on a post in a sunwise direction which brings great merit to its performer. In the present case the symbol may be explained as a symbol *par excellence* of the Puranic Vishṇu demonstrating in a tangible form his connection with his Vedic counterpart, an aspect of the Sun.[4] Hence the present symbol may be interpreted as a solar one.[5]

1. *Taxila*, I, pp. 170–213; II, pp. 787, 820, 841; III, Pl. 243, Nos. 252–57. It my be noted here that an up-to-date work like the *Comprehensive History of India*, II (1957), does not take any notice of these copper coins found long ago. Thus on p. 136 of the book we find comments like 'the only known coin of the former' (i. e. the Kulūtas), and on p. 256 'coins of Vīrayaśa still remain the only definite evidence for the history of the Kulūtas.' There is again a mistake in the '*Coins* of Vīrayaśa', for, before the discovery of Taxilian pieces, unnoticed by such scholars, only one coin of the Kulūtas was known to exist which is now in the collection of the British Museum.
2. *Taxila*, I, pp. 170, 213.
3. Attention to this ritual has been drawn by A. C. Banerji, *Journal of the Bihar and Orissa Research Society*, XX, p. 180.
4. J. N. Banerjea, *Development of Hindu Iconography* (henceforth *DHI*), pp. 131–32.
5. Such a symbol appears to D. B. Spooner as appropriate for the sun-worshippers of Iran, *JRAS*, 1915, p. 412.

It is not a *dharmachakra* as Allan[1] wants us to believe. A variant of the same symbol may be noticed on the reverse of the copper coins of Achyuta, one of the kings reported to have been exterminated by Samudragupta.[2] Interesting light is thrown on the subject by the *Śāmbapurāṇa*[3] where it is stated that when there was no image of the Sun-god, the practice was to worship him through the medium of a circular symbol *(maṇḍala)*. The wheel being circular in shape may be regarded as the representation of the Sun-god in the *maṇḍala* form.

(ii) *Triangle-headed standard* : A 'curious symbol', in the words of Rapson,[4] it occurs on a number of ancient Indian coins such as those of the Uddehikas and others and on coins found at Ayodhyā (*BMC, AI*, p. 134), Kauśāmbī (*ibid.*, p. 153) etc. On a class of coins found at Eraṇ the symbol is put within a railing (*ibid.*, pp. 140–43). A similar symbol occurs on some Āndhra coins (*BMC, Andhras, Western Kṣatrapas*, etc. p. 6, Pl. 18). Allan has drawn our attention to a disc discovered at Pāṭaliputra[5] which shows a similar object. It is to be noted here that the symbol also appears among other ornaments in a necklace as reproduced in Fergusson's work, *The Tree and Serpent Worship* (second edition, 1873, Pl. III, 4). An ornament of similar shape described by Smith[6] as 'a gold-leaf cross' was found among the relics from the Piprahwa Stūpa.

1. *BMC, AI*, p. c, 117-19, Pl. XIV, 1-5; V. A. Smith, *Catalogue of Coins in the Indian Museum*, I, pp. 188-89, Pl. XXII. 9.
2. It may be noted here that on the coins of Achyuta the wheel symbol my be believed to have stood for the *Sudarśanachakra* of Kṛishṇa, another name of the Lord Vishṇu. What is of interest is that the name of the issuer, Achyuta, is one of the twenty-four names of Para Vāsudeva, one of the forms of the Lord Vishṇu. For coins of Achyuta, see *BMC, AI*, pp. 117-19, Pl. XIV. 1-5; V. A.Smith, *op. cit.*, pp. 188-89, Pl. XXII, 9.
3. Cf. *na purā pratimā hyāsīt pūjyate maṇḍale raviḥ.*
   yathaitan maṇḍalaṁ vyomni sthīyate savitus tadā.
   evameva purā bhaktaiḥ pūjyate maṇḍalākṛitiḥ. XXIX 2-3.
4. *JRAS*, 1900, p. 100.
5. *ASI, AR*, 1912-13, Pl. XLIX, 6.
6. *JRAS*, 1898, p. 586, Pl. 10.

As to the nature and interpretation of this symbol nothing definite can be said at present. Prinsep[1] long ago called it a *jayadhvaja* or the victory-standard, a description which was accepted by Marshall. Theobald[2] who noticed it on some punch-marked coins termed it as 'food receptacle'. Allan[3] thinks that it denotes "some familiar object"—a description that does not lead to any conclusion. S. K. Dikshit[4] calls it the 'life symbol' without explaining what it means. S. K. Chakraborty[5] regards it as an auspicious sign like the *svastika* and attempts to explain it with the help of Havell's *The Ideals of Indian Art* (p. 86) that the equilateral triangle here is the 'symbol of God manifested in the cosmos' and since it stands 'on its apex it signifies expansion, or evolution, and like the *svastika*, the ascending creative force—or life.' In his words, "this may explain its general use but what the two small protruding lines on the right of the triangle represent, cannot yet be determined."[6] The symbol may have had some religious significance which is at present difficult to explain. In this connection, mention may be made of a bead discovered at Kauśāmbī which is at present in the custody of the Allahabad Municipal Museum.[7] The symbol in question occurs on the surface of this bead. As beads are used generally by women for personal decoration, the auspicious character of the symbols appearing on them may be inferred.

(iii) Something like *S* direct and reversed, the present symbol baffles a satisfactory explanation. Allan[8] describes it as a Nāga symbol. It appears on some punch-marked coins discovered

by D. R. Bhandarkar[9] at Besnagar as well as on one of the small antiquities (seal ?) unearthed by D. B. Spooner[10] at

1. *Journal of the Asiatic Society of Bengal*, IV, p. 628.
2. *Ibid.*, LIX, figs 120-21.
3. *Op. cit.*, p. XXIV.
4. *Excavation at Rairh*, pp. 51-52.
5. S. K. Chakrabortty, *Ancient Indian Numismatics*, pp. 217-18; also *Numismatic Supplement*, XLVI, p. 88.
6. *Ibid.*, p. 88; *Ancient Indian Numismatics*, p. 218. [Some scholars prefer to call it *Indra–yashṭi* or *Indra--dhvaja.—A.M.S.*]
7. *JNSI*, X, p. 43.
8. *Op. cit.*, p. c. An almost similar symbol appearing on Kuṇinda coins is described by Allan as 'cobra symbol', *ibid.*, p. ci.
9. *ASI, AR*, 1912-13, Pl. XLIX, Fig. 4.
10. *Ibid.*, 1913-14, Pl. LXVI, Fig. 19.

Kumrahar. Bloch[1] found some seals bearing emblems of this character and thought that "most of the persons to whom the seals belonged were followers of the Brahmanical creed or Jainas, not Buddhists." And he described such an emblem as an ornamental *triśūla*. J. N. Banerjea[2] on the ground of its occurrence in association with wheel, club and conch-shell regards the symbol as a Vaishṇava one. According to him, the symbol and its variants are to be taken as representing the *śrīvatsa* mark.

(iv) *Six-arched mountain*. The six-arched object appearing on the Kulūta coins found at Taxila may be described as a six-arched mountain, though Marshall[3] is inclined to take it as a six-arched *chaitya*. The symbol is surmounted by a standard *svastika*. The arched object figuring on the British Museum specimen also belongs to the same species, though it is more elaborate being made of ten arches instead of the usual six. It is also surmounted by an object of two slanting lines and in this respect differs from the six-arched symbol appearing on the Taxilian pieces. Six-arched symbol with or without a finial is not uncommon on ancient Indian coins (*BMC, AI*, pp. 131, 148, 159–68, etc.). Sometimes the symbol is surmounted by an auspicious mark like the *nandipada*. On the Kulūta coins found at Taxila also the symbol is surmounted by an auspicious *svastika* standard. The object composed of two slanting lines appearing on the top of the symbol concerned on the British Museum piece may likewise be taken as an auspicious mark such as the *nandipada* and *svastika*.

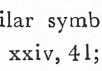
(v) A composite motif, this seems to have been used as a prominent device by the Kulūtas on their coins and as such it

occurs also on a few Ayodhyā coins (*BMC, AI*, Pl. XVI, 11–13, 16). The device is made up of a circle in the centre with four *nandipadas* one on each side. If the central object signifies a territory, the whole device may in that case be understood to mean the territory or the earth protected on four sides by four auspicious marks like the *nandipada* which may

1. *Ibid.*, 1903-04, p. 105.
2. *DHI*, p. 290, fn. 2, Pl. II, figs. 11 and 12. While speaking of one of its variants on Kuṇinda coins, Banerjea categorically calls it 'the *śrīvatsa* mark', *JNSI*, XXII, p. 45.
3. *Op. cit.*, p. 820.

symbolically represent the idea of the earth being protected by four *lokapālas*.

As to the other symbols such as the tree-in-railing (the worship of *deodar* tree in the Kulu valley may be recalled), lotus, *svastika*, *nandipada* and the taurine symbol, they occur frequently on early Indian coins. All of them may be believed to have been invested with religious significance. On the British Museum coin of the Kulūtas the *nandipada* is elaborate and prominent. Coins of the Kulūtas discovered at Taxila display the *nandipada* on a shaft-in-railing. Similarly, another auspicious symbol *svastika* has been shown on a standard. The position given to the *nandipada* and *svastika* on a shaft or a standard may thus show that the Kulūtas regarded these symbols as very sacred.

The devices and symbols as discussed above, throw some interesting light on the religious affiliation of the Kulūtas. Assuming most of these symbols as Buddhist ones, earlier scholars like Cunningham,[1] Allan[2] and Marshall[3] were inclined to consider the Kulūtas as affiliated to Buddhism. We, however, beg to differ from them. We like to take the symbol what they interpret as the *triratna* as the *nandipada* symbol. Allan[4] himself describes the symbol appearing on the British Museum specimen as 'an elaborate *nandipada* symbol'. The symbol  has been interpreted by us as the well-known mountain symbol and not as *chaitya* as Cunningham and Marshall have suggested. In favour of this interpretation may be drawn the attention of scholars to the akinness of the symbol in question to similar symbols occuring on other ancient Indian coins (*BMC, AI*, pp. xxiv, 41; lx, lxiii, 21, 26, 27, 47; lxv, lxviii, 64, 80, 82; xcvii, cxlix, 159–68, 270–75 etc.). Then the symbol which has been described by Marshall[5] as 'circlet

1. *Op. cit.*, p 70.
2. *Op. cit.*, p. c.
3. *Op. cit.*, pp 787, 820.
4. *Op. cit.*, p. c.
5. *Op. cit.*, p. 820.

surrounded by four *triratna*', appears to us to be 'circlet surrounded by four *nandipadas*'. Marshall's[1] description of another symbol as a 'shaft surmounted by *triratna* in railing' also appears to be a 'shaft surmounted by *nandipada*'. A comparison of the symbol occuring on the reverse of the British Museum piece with a similar symbol appearing on the reverse of the Taxilian coins will show that Cunningham's and Marshall's description of the symbol as Buddhist *chaitya* is wrong. The which appears on the obverse of the British Museum specimen has been described by Allan[2] as 'an eleborate *dharmachakra*'. A similar symbol also makes its appearance on the British Museum specimen of the Vṛishṇi coinage (see *BMC, AI*, p. 231, Pl. XVI, 5) and Allan[3] describes it as 'an elaborate *dharmachakra*'. But the Vṛishṇis being Brahmanical Hindus having association with Vāsudeva-Kṛishṇa, the symbol probably stands for the Sudarśanachakra of Vāsudeva-Vishṇu. The symbol on the Kulūta coin is similar to the symbol referred to above and is not, therefore, a *dharmachakra* of the Buddhists, but a symbol connected with Hinduism.

The above discussion, therefore, shows that the symbols on the Kulūta coins may not be described as definitely Buddhistic symbols. Marshall[4] while referring to the Buddhist *triratna* and *chaitya* symbols detected by him on the Kulūta coins, strikes a note of caution by saying that though the symbols "were employed by the Buddhists", it "does uot necessarily imply that Buddhism was at this time the prevailing religion among the Kulūtas." The probability of the Kulūtas being Hindus with animistic beliefs (cf. their veneration for tree – and serpent – deities as indicated by tree and serpent motifs appearing on their monetary issues)[5] or

1. *Ibid.*
2. *Op. cit.*, p. c.
3. *Ibid.*, p. clv.
4. *Op. cit.*, p. 787.
5. In Kulu, the land of the Kulutas in ancient period, snake worship is still popular as is attested by many temples dedicated to serpents alleged to have divine powers. Describing these temples A. F. P. Harcourt says : "The effigies of serpents are profusely cut either in wood along the lintels

being Hinduized in the course of time is enhanced by the name Vīrayaśas adopted by one of their kings and the name reminds us of Vīrayaśas of the Jain tradition[1] and Vishṇuyaśas of the Vaishṇava mythology, the latter being the name of Vishṇu in his Kalki incarnation.

of the doorways or iron casts of the same being screwed into the wood-work of the doorposts." Quoted in the *History of the Panjab* by Syed Mahammad Latif (Reprint, New Delhi, 1964) p. 43. Like snakes, trees like *deodar* are also regarded as objects of worship in the hills of Kulu.

1. It is interesting to note that among the eight chief kings ordained by Lord Mahāvīra himself, one had the name of Vīrayaśas, see *Thāṇāṅga*, VIII, 621.

A GOLD COIN OF BAZESHKO

B. N. Mukherjee

[Pl. I]

A hoard of thirty-three gold coins was unearthed in 1968–69 at Delhupur in the Jaunpur district of U. P. According to A. K. Srivastava, who noticed this hoard, it cointained gold coins of "Kanishka I, Vāsudeva and Kanishka III and Vasu."[1]

One of these gold pieces, a photograph of which has been published by Srivastava,[2] can be described as follows.

Obverse : King, wearing close fitting trousers and coat and a peaked cap on the head, stands to left. There is a halo behind his head. His half-raised left hand holds a spear (or and staard ?) to which a fillet is tied. His right hand drops incense over an altar, behind which is a trident, to which also a fillet is tried. Stray letters appear in the field. Thus on the left (proper right) of his right leg one can notice the Kharoshṭhī letter *pu*. Brāhmī letter *thā* occurs between the feet of the king, and Brāhmī *vi* (or *vai* ?) below his left forearm. There is also a marginal legend in the Greek script.

Reverse : Goddess Ardokhsho sits, to front on a throne with a high back. She holds a fillet in her right hand and a cornucopia by her left hand. There is a nimbus behind her head. Her feet rest on a circular mat. A symbol can be noticed in the left upper field and the Brāhmī letter *thā* in the right upper field just above the throne. The word *ARDOKHSHO* written in somewhat cursive Greek characters appears on the

1. *Sampupa, Bulletin of Museums and Archaeology in U. P.*, 1969, no. 4, p. 27.
2. Fig. 12 of the plates facing *Sampupa*, 1969, no. 4, p. 30.

right (proper left) of the throne. There are traces of a marginal border of dots.

(Pl. I. 5)

The obverse marginal legend in somewhat cursive Greek characters may be read from (I) as

... (ΑΟ) ΒΑΖΗϷΚΟ ΚϷΑ (ΝΟ)

The decipherable part of the inscription can be transcribed into the Roman script as...(AO) BAZESHKO K(O*)SHA(NO). There cannot be any doubt about the reading of the letters *alpha, zeta, ēta,* Doric *sigma, Kappa* and *Omega,* which follow the letter that seems to be a cursive form of *beta* or a form of that letter engraved inadvertently.[1] Thus the word concerned can be read as *Bazeshko.* The word following the name *Bazeshko* surely stands for *Koshano,* even though, as in several other coin legends,[2] *Omega* after *Kappa* has been, probably inadvertently, dropped.

Thus the coin in question belongs to a ruler called Bazeshko, who is described as a Kushāṇa. On the analogy of the legends on Kushāṇa coins carrying similar devices,[3] the full legend of the coin concerned may be restored as *Shaonano Shao Bazeshko Koshano.*

The existence of a ruler called Bazeshko or Vāsishka has already been suspected by R. Göbl.[4] He has published four coins (one from the Peshawar Museum, two from the British Museum and one from a collection in Oxford), which he wants to ascribe to a king called Vāsishka.[5] Unfortunately the royal name on at least three of these four coins is not at all clear.[6] In the legend on only one of these pieces we may perhaps read the name of the issuer concerned as *B (or K) azeshko.*[7] It is, however, not certain whether

1. See the form of the letter *B* on a coin carrying the name of Bazodeo published in P. Gardner, *The Coins of the Greek and Scythic Kings of Bactria and India in the British Museum*, pl. XXIX, no. 13. In this connection see also *Iranica Antiqua,* 1961, vol. I, pp. 101 and 103.
2. For an example see *Numismatic Chronicle* (*NC*), 1892, s. III, vol. XII, pl. XIV, no. F.
3. *NC*, 1893, pl. VIII, nos. 1f.
4. R. Göbl, *Dokumente Zur Geschichte der Iranischen Hunnen in Baktrien und Indien*, vol. II, pp. 308 and 312–313.
5. *Ibid.*, Vol. III, pl. I, no. 16; pl. VIII, nos. 1-4. Does the coin in Oxford belong to the cabinet of the Ashmolean Museum ?
6. *Ibid* , pl. VIII, nos. 2-4.
7. *Ibid.*, no. 1.

the first letter of the royal name is *B* and not *K* and whether what is read as *zeta* is not a blundered *nu* or a part of the following end of the fillet tied to a trident appearing near this letter on the obverse.[1] These considerations debarred us from supporting the hypothesis of Göbl on an earlier occasion.[2]

The coin under discussion seems to put an end to the controversy. It surely suggests that a ruler called Bazeshko, who described himself as a Kushāṇa, minted gold coins. It is needless to add that the name *Bazeshko* surely stands for *Vāsishka*.[3]

The general fabric of this gold coin bearing the standing royal figure and enthroned Ardokhsho resembles that of the gold species with identical devices struck by Kanishka III, Vāsudeva II and some of the families which succeded the Imperial Kushāṇas in the Punjab area of the Indian subcontinent.[4] It should, however, be pointed out that the treatment of the helmet of the king, the curved ends of the mailed coat of the king, the circular spots (indicating mail ?) on the border and sleaves of the coat and the folds on the trousers, as noticed on this coin, are more akin to the similar features on the species of a few of the successors of the Kushāṇas in the Punjab area than to the comparable features on some of the gold pieces of Kanishka III and Vāsudeva II.[5] On the other hand, the full-fledged proper names in Brāhmī character, which appear on the coins of the successors of the Kushāṇas in the Punjab area,[6] are absent from the coin under discussion, even though it bear stray non-Greek letters as on some coins of Vāsudeva I and on all coins of Kanishka III and Vāsudeva II having Ardokhsho on the reverse.[7]

The above considerations date Vāsishka or the ruler in question to a period after Vāsudeva II and before at least some of the

1. *Ibid.*
2. B N Mukherjee, *Kushāṇas and the Deccan, pt.* I – *Kanishka I and the Deccan* (*KD*), p. 120, n. 2.
3. Note the forms *Kaneshko* referring to *Kanishka*, *Bazodeo* referring to *Vāsudeva*, and *Bizago* referring to *Viśākha*. All these forms appear in Kushāṇa coin-legends.
4. *NC*, 1893, pl. VIII, nos 6f; pl. IX, nos. 1f.
5. *Ibid.*, See particularly pl. IX, no. 4.
6. *Ibid.*, pl, IX, nos. 1f.
7. *Ibid.*, pl. VIII, nos. 6f.

successors of the Imperial Kushāṇas in the Punjab area. The appearance of an isolated Kharoshṭhi letter as well as stray Brāhmī letters, on the coin under discussion indicates that it was minted in an area where both the scripts might have been known.[1] The Punjab area would have been an ideal region from this point of view. It may be noted that the "King : Ardokhsho" coins of the families of Shāka, Shilada, Mahi, etc., modelled on a type of the Imperial Kushāṇa species, have been located in the Punjab area mainly on the basis of provenances.[2]

Species of Kanishka III and Vāsudeva II displaying Ardokhsho on the reverse may be similarly ascribed to the Punjab region. It is well-known that the Sassanians imitated the king and Śiva with bull coin-devices of Vāsudeva II in Kushanashahr up to Peshawar.[3] Coins of Kanishka III and Vāsudeva II carrying these types may be attributed to this area. Since iconic features of the goddess on lion on the coins of the Gupta king Chandragupta I betray influence of the Nana-on-Lion coin-type of Kanishka III,[4] the latter coins in question must have reached in circulation an area which later came under the rule of Chandragupta.[5] As Bazeshko is not yet known to have used the Śiva with bull and Nana on lion devices, the territory under him might have been much less in extent than that under Kanishka III or even under Vāsudeva II.

From this point of view also Bazeshko should be placed after Kanishka III and Vāsudeva II, during whose reigns the empire began to decline gradually. The genealogical relationship of Bazeshko with either of these rulers is not known.

Bazeshko could have been the last of the Imperial Kushāṇa. It must, however, be admitted that we are not sure whether we can confidently accord the imperial status to Bazeshko, who is not

1. It should be admitted that the isolated Kharoshṭhī letters do not always occur on "King : Ardokhsho" coins of Kanishka III and Vāsudeva II.
2. *NC*, 1893, p. 121.
3. B. N. Mukherjee, *Studies in Kushāṇa Genealogy and Chronology*, vol. I, *Kushāṇa Genealogy* (*KG*), pp. 85f.
4. B. N. Mukherjee, *Nanā on Lion - A Study in Kushāṇa Numismatic Art*, p. 15.
5. *Ibid.*, p. 36.

yet known to have ruled outside the Punjab area. It also not necessary to think that he belonged to the house of Kanishka I. He could have belonged to some other group of the Kushāṇa branch of the Yueh-chih people, or could have been called Kushāṇa because he was a resident or a ruler of a territory earlier included in the Kushāṇa empire.[1]

Whatever may have been the correct status of Bazeshko, the coin under discussion indicates that a ruler called Vāsishka minted gold.[2] It is obvious from the above line of reasoning that he cannot be identified with Vāsishka, who is not known to have ruled after the year 28 of the era of Kanishka I.[3] Since no evidence suggests the rule of Bazeshko (Vāsishka) of coins to the east of the Punjab area, he cannot be considered to be the same as Vaskushāṇa, mentioned in a record of the year 22 found at Sanchi in M. P.,[4] even if the name *Vaskushāṇa* is interpreted as a corruption of the expression *Vāsishka Kushāṇa*,[5] and the year 22 is taken to refer, as it is sometime done, to the second century of the Kushāṇa era.[6]

1. *KG*, p. 7f and 19.
2. One gold piece (*NC*, 1893, pl. VIII, no. 3) or perhaps two gold coins (*ibid.*, nos. 3 and 4), published by A. Cunningham may be ascribed to Bazeshko. Two of the gold coins of this ruler published by R Göbl (*op. cit*, vol. III, pl. VIII, nos. 3 and 4) are probably identical with those published as no. 2 of pl. VIII and no. 7 of pl. VI in *KG*.
3. *KG*, p. 69.
4. *Ibid*, p. 74; *KD*, pp. 93-94.
5. *KG*, p. 117, n. 326.
6. J. E. Van-Lohuizen-De Leeuw, *The "Scythian" Period*, pp. 312.314; J. Rosenfield, *The Dynastic Arts of the Kushāṇas*, pp. 57, 113, 272 and 295, f.n. 22; etc. See also *KG*, p. 117.

THE CONTROVERSIAL LEGEND OF THE KONDAPUR COINS

S. Sankaranarayanan

Scholars are very well aware of the long controversy that centres around the legends of certain coins discovered more than 25 years ago at Koṇḍāpur, near Hyderabad. V. V. Mirashi is probably the first scholar to study these coins and to write on them a series of articles now collected in the third volume of his *Studies in Indology*.[1] As against the views of Mirashi, D. C. Sircar has published papers giving the result of his own study of these coins, and they are now collected in his *Studies in Indian Coins*.[2] It is well known to the students of Indian numismatics that the views of these two scholars are uncompromisingly opposed to one another and that they form each a separate school. The present paper aims (I) to study briefly the views of these two schools (referred to herein after as Schools I and II for the sake of convenience), (II) to examine their respective implications, and (III) to arrive at a plausible solution to the problem.

I

Let us begin our study with the legend which is preserved fully on some of the *Svastika*-type of coins and on the reading of which fortunately both the Schools concur most. The School I reads it as:

Mahāsenāpatisa Bharadaja-putasa
Saga-Māna-Chuṭu-kulasa.[3]

It interprets the above legend as "(This coin is) of the *Mahāsenāpati* Śaka Māna, the son of Bhāradvāja, who is of the Chuṭu family."[4]

1. *Studies in Indology*, Vol. III *(SI)* (Nagpur 1932), pp. 56 ff. Mirashi's subsequent articles on this subject have appeared in the *Ep. Ind.*, Vol. XXXVI, pp. 45 ff.; *JNSI*, Vol. XXXII, pp. 70 ff.
2. *Studies in Indian Coins (SIC)* (Delhi, 1968) pp. 43 ff. 126 ff.
3. *SI*, p. 68, No. 8.
4. *Ibid.*, p. 81.

Moreover, by reading *gamanamahasa* on a coin of the elephant (with uplifted trunk) type and *raṁño Sagamāna[ma]* on another coin of the same type and by combining both these fragmentary legends, this School restores the complete legend as *raṁño Sagamānamahasasa.*[1] Further, this School identifies Sagamāna of these coins with his namesake of the *Svastika*-type coin mentioned above, and takes *mahasa* as an equivalent for *Mahisha.*

On the basis of these, the following theory has been built up : These coins were issued by a Śaka king named Māna, who belonged to the Mahisha dynasty. It is sought to support this contention by quoting the Purāṇic passage *Śakyamānābhavad=rājā Mahishīṇām mahīpatiḥ* and by correcting it into *Śaka-Mānō = bhavad = rāja Mahishāṅām mahīpatiḥ* meaning "the Śaka Māna was the king of the Mahishas."[2]

By way of solving the problem of the descrepancy between the titles *mahāsenāpati* and *rājan* of the above mentioned Śaka Māna, it is stated that the *Svastika*-type of coins were issued by him when he had been a *mahāsenāpati* or a military officer under some king while the coins of the elephant-type were issued when he became subsequently an independent king, assuming the title *rājan.*[3] Again, his contradictory claims of being a member of the Mahisha dynasty and also of the Chuṭu family are explained by viewing it as a case of a Mahisha appropriating the epithet *Chuṭukula* of the contemporary Chuṭu ruler of Banavāsī.[4]

Further, it is presumed that the dynastic name Mahisha is derived from the country-name Mahishaka of the *Purāṇas,* which, the School I believes, is to be located in the Southern portion of the former Hyderabad state as indicated by the provenance of these coins. In support of this location of the Mahisha country some passages from the Purāṇas and the *Mahābhārata* are also quoted.[5]

On the other hand, the School II reads the above complete legend as *mahāsenāpatisa Bharadaji-putasa Sagamāna Chuṭukulasa* and

1. *SI*, p. 57
2. *Ibid.*, pp. 58-59, 69, 79; *Ep. Ind.*, Vol. XXXVII, p. 46.
3. *Ibid.*, p. 69.
4. *Ibid.*, pp. 60-61.
5. *Ibid.*, p. 60, notes 4-5; p. 61, notes 1-4.

takes it to mean "[This coin is] of the *Mahāsenāpati* Bhāradvājīputra Chuṭukula of the Sagamas (i. e. belonging to the Sagama dynasty)". With a view to explain the above legend further, the expression *Sagamāna Chuṭukula* is compared to the passages like *Pallavāṇa Sivakhaṁdavaṁmo*, "Sivaskandavarman of the Pallava family", occurring in the copper-plate charters.

Further, the School II stresses that *Chuṭukula* of the legend has to be taken as a personal name of the issuer of the coins, and affirms that no other satisfactory explanation of the legend is possible. The personal name *Rājakulabhaṭṭa* of a poet is cited as a parallel example of *Chuṭukula* with *kula*-ending. However, it is declared that just as *Mihirkula* is the Sanskritised form of the Persian *Mihrgul*, in the same way *Chuṭukula* is Sanskritised form of the Dravidian personal name, which according to the School II, is *Chuṭukaḍa* supposed to occur on certain coins from the Karwar region.[1]

Again this School is of the view that what the School I reads as *raṁño* on one of the coins of the elephant type is actually a small symbol of a partly damaged six-peaked hill.[2] So the available legends of these above-mentioned two coins of that type are to be read only as *Sagamāna mahasa*, which, according to this School, are only parts of the full legend *Sagamana mahāsenāpatisa Chuṭukulasa.*

II

However, regarding the School I one may be permitted to point out the following :

(i) Firstly, let us understand the implication of the title *rājan* of Sagamāna. As has been pointed out elsewhere, it is to be distinctly noted in this context that on none of the coin the so-called dynastic name Mahisha of Sagamāna appears along with his clanish or tribal name *Chuṭukula*.[3] Moreover, on those coins, where, Sagamāna is believed to claim to be a *Mahisha*, he is found to style himself as *rājan*. On the other hand, on another set of coins where he is known to claim to be a Chuṭu we find him styling himself as *mahāsenāpati*. Indeed, this discrepancy seems to be too hard to explain. Or else, are we to presume that as long as the chief was a *mahā*-

1. *SIC*, p. 131-32.
2. *Ibid.*, pp. 127-28, 130.
3. *Ep., Ind.*, Vol. XXXVII, p. 48 f.n.

senāpati he did not care even to mention the name of this own family Mahisha but appropriated for himself the neighbouring Banavāsi ruler's dynastic title *Chuṭukulānanda* which he, however, carefully dropped when he became a *rājan ?* In fact, there appears to be much truth in the statement (of the School II) that the word *raṁño* does not at all occur on the coin under question and that what is read as *ramño* is actually a symbol.

(ii) No doubt there are instances in the inscriptions and coin of the Śakas of ancient India, where patronymics, like *Śaka-Nanda-putra* are used. Similarly, persons of the Śaka race are also known to have borne the names like Agnivarman, Indrāgnidatta etc., derived from the names of the Vedic gods.[1] But, it is a fact that no king or chief – be an Indian or a foreigner – bearing the names of sages likd Bhāradvāja, is met with in the ancient Indian epigraphs though in literature, like Pāṇini's *Ashṭādhyāyī*, we come across such names of individuals, very probably Brāhmaṇa teachers of different schools of thought.[2] Therefore, one may not be perfectly right in setting aside the probability of *Bharadajiputa,* just like *Vāsiṭhiputa, Kosikiputa* etc.

(ii) It is also not quite certain whether in the expression *Saga-Māna-Mahasa* the last unit viz. *Mahasa* could be a dynastic name derived from the name of the country Mahishaka mentioned in the Purāṇas and the epics.[3] Of occurse, there are names like *Choḷa, Pāṇḍya,* etc. which, besides denoting the respective countries of those names, also denote the people as well as the ruling families of those countries.[4] But it must be noted thnt we have yet to find out an instance – excepting the doubtful case raised by the present coins – where the occurrence of *Mahisha* as a dynastic name is beyond doubt. On the other hand, the passages of the Purāṇas etc., that are quoted in this context, mentioning the Mahishakas side by side with the Draviḍas, Andhra, Keralas, Vanavāsins etc., seem to indicate that just like Draviḍa etc., the word *Mahishaka* too may be the name of a country and of the people living in it, and not a dynastic designation. No doubt in the Purāṇas, the Sātavāhanas

1. See *SI*, p. 68; *JNSI*, Vol. XXXII, p. 12.
2. See V. S. Agrawala, ***India As known to Pāṇini*** (Lucknow, 1953), p. 342 f.
3. *SI*, p. 60, notes 4-5, p. 61, notes 1-4.
4. See e. g., the names like *Karikāla-Choḷa, Sundara-Pāṇḍya* etc.

are referred to by the dynastic designation Andhra. But it should not be forgotten that no Sātavāhana king is known to have borne his personal name clubbed with the dynastic designation Andhra, at the end.

(iv) Likewise, one may agree, at least for the sake of argument, with the suggestion that the Chālukyas appropriated for themselves in general the titles *Hāritīputrāṇām* of the Kadambas, derived from *Hāritīputra,* a matronymic[1] or otherwise[2] of some individual kings of the Chuṭu and Vākāṭaka dynasties.[3] Yet, it is hard to digest the theory of appropriation of a dynastic designation like *Chuṭukula* by a king of another dynasty viz. the Mahisha. For, we have not come across any Kadamba or Chālukya or Rāshṭrakūṭa appropriating for himself the dynastic titles like *Chuṭukula, Kadambakula* respectively.

Coming to the Second School also one experiences the following difficulties :

(i) Firstly, it is difficult to agree with the interpretation of *Sagamāna Chuṭukulasa* as "Chuṭukula of the Sagama family" on the analogy" of *Pallavāṇa Sivakhaṁdavaṁmo* of the copper plates. For, as has been already pointed out by School I, such expressions are known to occur only in the copper-plate grants and stone inscriptions and not on any coin.[4]

(ii) A greater difficulty lies (1) in taking *Chuṭukula* as a personal name on the analogy of *Rājakulabhaṭṭa* and (2) in viewing it as the Sanskritised from of the supposed Dravidian *Chuṭukaḍa* just as *Mihirakula* is of the Persian *Mihrgul.* For, such over-simplified comparisons seem to be rather misleading.

Of course, the first c f the above points is not new and as early as 1912 D. R. Bhandarkar had opined that *Chuṭukula* of the well-known Banavāsi and Maḷavaḷḷi inscriptions, may be a personal name.[5] But there is scarcely any proof to indicate that its supposed

1. *SI*, p. 85.
2. See *CII*, Vol. V, p. 98, f.n.
3. Unlike the Chālukyas and the Kadambas, the members of the Chuṭu and Vākāṭaka dynasties do not claim to be Hāritīputras in general.
4. *Ep. Ind.*, Vol. XXXVII, p. 47.
5. *Lectures on the Ancient History of India* (Calcutta, 1912), p. 33, f.n.

original *Chuṭukaḍa* is a Dravidian personal name. On the other hand, even accepting that *Chuṭu* is non-Aryan or Dravidian, the name-ending *kaḍa* seems to correspond to the Sanskrit *kaṭaka*[1] and the place names like Dhaṁñakaḍa (Skt. *Dhānyakaṭaka*)[2] Dhenukākaḍa (Skt. *Dhenukākaṭaka*)[3] are very well known. Therefore, it is logical to take *Chuṭukaḍa* as a place name[4] rather than as a personal name. But at the same time expressions like *Raghukula, Somakula* etc. are known to indicate only the families of Raghu and Soma etc. Hence the *Chuṭukula*=*Chuṭukaḍa* equation is not easy to maintain.

True, *kula* is recognised in the sense of "abode", "dwelling" etc. also, and therefore it is not totally impossible to equate *kula* with *kaḍa* (Skt. *kaṭaka*). But it is to be borne in mind that the famous Nāsik inscription of Puḷumāvi speaks of what is called *Sātavāhana-kula*[5] and no scholar has ventured to suggest that expression represents a personal name Sanskritised from a supposed *Sadavaha-kaḍa,* even though D. R. Bhandarkar opined that the Sātavāhanas were of the Dravidian origin.[6] The point is this : The word *kula* would yield the meaning "abode" or "dwelling", provided it is not preceeded by a proper noun in the compound. Thus while *ṛishikula, gurukula* etc. can well mean "the abode of the sages", "the abode of the teachers" etc., the expressions like *Ikshvākukula, Sātavāhanakula, Kshatriyakula* etc., are to be used only in the sense of "the family of Ikshvāku", "the family of Sātavāhana" and so on. As *Chuṭukula* belongs to the latter category, it may not be proper to take it as a Sanskritised equivalent of the supposed Dravidian *Chuṭukaḍa.* Since *rājana* "king" is a common noun, *Rājakulabhaṭṭa,* evidently a title, may mean "a learned man of the abode of the king (i. e. a palace)".[7] If, on the other hand, *rājan* is taken to mean "the moon" or viewed as a personal name, then *Rājakula* will be a personal name provided

1. *CII*, Vol. II, pt. ii, p. 7.
2. Lüders, *List of Brāhmī Inscriptions*, Nos. 1205, 1225, 1271.
3. *Ibid.*, Nos. 1092-93, etc.
4. See also *The Age of Imperial Unity* (Ed. R. C. Majumdar and A D. Pusalkar), p. 208.
5. *Ep. Ind.*, Vol. VIII, pp. 60 ff., line 6.
6. *Op. cit.*, p. 34, f.n.
7. It must be pointed out that in Monier-Williams' *Skt. Eng. Dict.* a personal name *Rājakulabhaṭṭa* of a poet is stated to occur in the *Catalogue* and not in the *Kathāsaritsāgara*. Cf. *SIC*, p. 131.

it is a Bahuvrīhi compound like *Mihirkula*.[1] In fact as *Rājakula* is properly on official designation,[2] *Rājakulabhaṭṭa* may have to be taken to mean a *bhaṭṭa* or Brāhmaṇa holding the office of the Rājakula. Thus the analogy of *Rājakulabhaṭṭa* does not appear to be applicable to the legend of our coin.

Again one may believe that *Mihirakula* is the Sanskritised form of *Mihrgul*, which, as we know, is actually a Persian word. But, no equivalent of *Chuṭukula* is known to occur anywhere in any language. In fact, even the oft-talked *Chuṭukaḍa* is neither found nor intended in the inscriptions and coins of the Chuṭus. It may be observed in this context that long ago, i. e., in 1908, Prof. Rapson read on the coins at his disposal, *Dhuṭukaḷānanda* and conjecturally corrected it into *Chuṭukaḍānanda* and took *Chuṭukaḍa* to be a place name.[3] However, the subsequent discovery at Kondapur has yielded numerous coins, now under study, where the reading *Chuṭukulānanda* is beyond doubt. And that reading is very well supported by the Chuṭu inscription from Banavāsi. So it is quite reasonable to conclude that what is intended by Rapson's reading viz. *Dhuṭukaḷānanda* may be *Chuṭukulānanda* only. Therefore, the *Chuṭukula*=*Chuṭukaḍa* equation is *bādhita* or has no basis. Hence it cannot be established simply because there is the analogy of *Mihirakula*=*Mihrgul*.[4]

III

Thus the problem of finding out the real import of *Sagamāna-Chuṭukulasa* of the Koṇḍāpur coins still awaits a logical solution.

Luckily for us, the key to this problem seems to be supplied by the name *Vishṇurudra-Śivalānanda-Sātakarṇi* of a Vanavāsī chief mentioned in the Nāgārjunikoṇḍa inscription of the Ābhīra Vasusheṇa[5] and the name *Viṇhukaḍa-Chuṭukulānanda-Sātakarni* of the king of the Banavāsī inscription.[6] Some have held that the former of the above two names contains names of gods Vishṇu and Rudra-Śiva.[7]

1. See Rapson, *Catalogue of Indian Coins, Andhras*, etc., p. lxxxviv.
2. See *Journal of Ancient Indian History*, IV, (1970-71), pp. 214ff.
3. *Ibid.*, p. lxxxiv.
4. *Bādhitasy=ārthasya dṛishṭānta-sahasreṇ=āpi dussādhyatvāt.*
5. *Ep. Ind.* Vol. XXXIV, p. 202f.
6. *Ibid.*, p. 240f.
7. *Ibid.*, p. 199.

In that case the latter part of the name viz. *lānanda* would be left unexplained. It is suggested that the third element *ānanda* – "popular in some parts of South India" – is added to the name.[1] But the inscriptions and literature of ancient India do not seem to indicate the popularity of *ānanda* as an element at the end of personal names. Moreover, even accepting its alleged popularity, one is yet to account for the syllable *la* in the name. It may be argued that *Śivala* forms the end of the personal name[2] to which *ānanda* is added. But *Śivala* is known only as a female name connected with the Buddhist religion.[3] Hence it seems unlikely that that name was clubbed along with those of the male gods Vishṇu and Rudra of the Hindu pantheon and the name so formed was borne by the Sātakarṇi, who as the inscription of Vasusheṇa indicates, was not at all a Buddhist.[4]

Therefore it appears that in the above long name the first part Vishṇurudra forms the personal name of the Sātakarṇi while the succeeding unit *Śivalānanda* "joy of the Śivalas" is his surname or title derived from the tribal, clanish or dynastic name Śivala as in the case of Muṇḍānanda of the coins.[5] That there did exist a tribe named Śivala has already been made known to us by the Bow-and-arrow-type of coins, from the Southern Maratha country, bearing

1. *Ibid.*, Vol. XXXV, pp. 72-73.
2. *Ibid.*, p. 77, f.n.
3. See Lüders. *op. cit.*, Nos. 709, 1268; *CII*, Vol. II, pt. ii, No. B 56 and the descriptive note thereunder.
4. Vasusheṇa's inscription in question is in Sanskrit language and the name, we are concerned with, reads as *Vishṇurudra-Sivalānanda* and not *Viṇhu-ruḍaśivalānanda*. This fact goes counter to the suggestion, that *Śivala* may be a Prakritic equivalent of the Sanskrit *Śivadatta*. Cf. Rapson, *op. cit*, p. xxviii, f.n. p. lxxxvii, *SI*, p. 74. [It may be pointed out, however, that although in the Bharhut and Amaravati inscriptions Sivala (Skt. Śivadatta) appears as the name of Buddhist *upāsikās*, the name by itself need not necessarily indicate that its bearer was a Buddhist. The religion of the bearer of such a name must be decided on other grounds.—*A.N.S.*]
5. Rapson, *op. cit.*, p. lxxxvi. According to the *Vishṇupurāṇa*, thirteen Muṇḍa kings ruled on the decline of the Andhras. See *ibid.*, p. 260. Dr. S. H. Ritti of the Kannada Research Institute, Karnatak University, Dharwar, has been kind enough to show me an estampage of an unpublished Brāhmī inscription of about the 3rd century A. D copied by the Institute, from Sanhathi, where an officer *mahāgrāmika* is referred to as a scion of the Muṇḍa clan (*Muḍāṇa mahagami*).

the legend *Raño Māḍhariputasa Śivalakurasa* (=Skt. *Rājño Māṭharīputrasya Sivala-kulasya*).[1]

Now the principle of analogy based on the study of the above name may be applied to the expression *Viṇhukaḍa-Chuṭukulānanda-Sātakarṇi* of the Banavāsī inscription. There can hardly be any doubt now that it denotes the king Sātakarṇi by name Viṇhukaḍa (=Skt. Vishṇukuṇḍa)[2] who was a scion of the Chuṭu tribe or clan. One may apply the same principle of analogy to our disputed legend of the Koṇḍāpur coins and conclude logically that it speaks of a king named Sagamāna who was the son of a woman of the Bhāradvāja gotra and who was a scion of the Chuṭus and had the designation *mahāsenāpati*. The word *Sagamāna* (=Skt. *Śakamāna*, or *Śaṅkamāna*)[3] may very well pass for a personal name like *Vardhamāna, Koṇḍamāna, Pātamāna* etc.[4]

1. Rapson, *op. cit.*, p. lxxxvii. The attempt to dub *kura* of *Śivalakura* as non-Aryan and to take it in the sense of "a city" (*JRAS*, 1925, pp. 276 ff.) is probably based on the alleged equations of *Chuṭukaḍa*=Skt. *Chuṭukula* and of *kaḍa* (=Skt. *kaṭaka*)=*kula*=*kura*. We have already seen the untenability of these equations. Another interpretation of *Sivalakura* as "Sivala of the Kura family (see *SI*, p. 74, f.n.) may also require a revision in the light of what we have discussed above. [Śivala was any tribe cannot be suggested on the basis of these coins. One should not ignore the fact that the coins bearing the legend *Raño Māḍhariputasa Sivalakurasa* are not found alone. All the hoards having these coins also include the coins bearing the legends *Raño Gotamiputasa Viḷivāyakurasa* and *Raño Vāsithiputasa Viḷivāyakurasa* and they all have the same motifs. All the three rulers, issuing these coins must naturally belong to one and the same family. Whatever interpretations we might place for the ending term *kura*, the nature of the words *Sivala* and *Vilivāya* would remain the same; and here they could not mean anything else than the personal names. —*P. L. G.*]
2. For the change of Prakrit *a* into *u* in Sanskrit and for the dropping of the nasal cf. *Mānamukaḍa*=Skt. *Mānamakuṭa* and *kuḍabika*=Skt *kuṭumbika* in the early epigraphs (Lüders, *op. cit.*, Nos. 976, 1163). It is also hardly convincing that the kings of the Banavāsī and Maḷavaḷḷi inscriptions were not inclined to mention their personal names, though at the same time they had been very particular to record their matronymics, and the names of their place of origin, their clan and their dynasty, as has been believed. See Rapson, *op. cit.*, p. liii.
3. If the root *sag* "to cover" (see *Siddhānta-kaumudī*, root No. 789, *shage*) is found in the *ātmanepada* also, then *Sagamana* itself may be a Sanskritic name from that root just as *Vardhamāna* and *Pātamāna* from the roots *vṛidh* and *pat* respectively.
4. Luders, *op. cit.*, Nos. 671, 1195.

Even the fragmentary legends of Sagamāna's elephant-type coins viz. *Sagamāna-mahasa* must be, therefore, parts of *Sagamāna-mahāsenāpatisa* "of Sagama,[1] the great military commander." It is indeed idle to argue that the said legends commence behind the hind legs of the elephant as on some coins of the Sātavāhanas and it must, therefore, have ended near the uplifted trunk of the elephant again as on the Sātavāhana coins and that the legend *Sagamāna-mahasa* that ends near the trunk must consequently be complete in itself.[2] For Mirashi himself has shown at least two Sātavāhana coins of the similar nature that militate against such a conclusion. For, on one of these coins the fragmentary legend *Kosikiputasa sa* is said to occur and though the available legend ends near the uplifted trunk of the elephant, the complete legend is believed to be *Ramño Kosikiputasa Sātakaṇisa.*[3] On the second coin of the same type, the syllables *tasa* are said to be clear in front of the elephant (i. e. just below the trunk) and the complete legend is taken to be *Raño siri-Kosikiputasa.*[4] Therefore, it is neither impossible nor improbable that on Sagamāna's coins of the same type the legend continued after *mahas[e]* and the original had beyond the uplifted trunk of the elephant the letters *nāpatisa,* with *tisa* below the trunk.[5]

Thus in the legend under study there appears to be no reference either to the so-called Mahisha dynasty or to the alleged Sagama family. Therefore, the Kondapur coins may not help us in identifying the Mahisha country. Even if the legend under study is to be connected with the Purāṇic passage quoted by School I, it may have to be taken in the sense of "the king Śakyamāna (Sagamāna) became the ruler of the Mahisha country or people (not Mahisha

1. [Probably an error for Sagamāna.—*A.M.S.*]
2. *Ep. Ind.*, Vol. XXXVII, p. 46.
3. *SI*, pp. 20–23 and Plate I, No. 6.
4. *Ibid.*, p. 28 and plate II. 7. [However, the suggested restoration of the legends on these coins is not beyond doubt. In the case of the first coin the word following *Kosikiputasa* appears to have been *siri* which is generally found between the matronymic and proper name on the Sātavāhana coins. As regards the second coin also, *siri* must have come after, not before, *Kosikiputasa*. It must, of course, be noted that on this coin only *tasa* is said to be visible and its restoration *Kosikiputasa* can at best be regarded as a brilliant conjecture. —*A.M.S.*]
5. See *ibid.*, plate IV, Nos. 3-4 and *Ep. Ind.*, Vol. XXXVII, plate facing page 48, Nos. 1 and 2.

dynasty)." It may be recalled in this connection that another Purāṇic passage speaks of the rule of a certain Guha over the Kaliṅga, Mahisha and Mahendra countries or peoples.[1]

Similarly the fragmentary legend ...*Śivalasa maha[sa]*[2] of another coin from Hyderabad may not also contain any reference to the Mahisha dynasty, as it appears to be part of a full legend referring to a king who belonged to the Śivala clan and had the designation *mahāsenāpati*.[3]

1. Cf. *Kaliṅgā Māhishāś=ch=aiva Mahendranilayāś=cha ye etān janapadān sarvān pālayishyati vai Guhaḥ*. Pargiter, *DKA*, p. 54.
2. *SI*, pp. 74–5 and plate IV, No. 2. In fact the last *sa* is not to be found in the illustration.
3. It is of course if *sa* of what has been read as *mahasa* is actually found on the coin. Otherwise the intended designation may be as well *mahāraṭhi*, or *mahārāya* and so on. See *SIC*, p. 133.

SOME EARLY ARAKAN AND PYU-MON COINS

Michael Mitchiner

[Pls. II-III]

Eleven specimens of these two uncommon series are presented and inter-relationships of the two series are discussed. The provenance of these eleven coins, which are now in the author's collection, is not known though it may be noted that Arakān coins, with the exception of Bhūmichandra's coin, were acquired as a group and that the Pyu-Mon coin with the sun/temple type was one of a pair acquired by N. Rhodes. The other coin is of the same type and denomination as the sun/temple coin described below.

Arakan.[1]

1. Bhūmichandra 19 mm., 1.29 gm. (broken); **Pl. II. 1.**

   Obv. Bull standing left with necklace. Above *Bhūmi.*
   Border comprises a plain circle enclosed by a dotted circle.

   Rev. *Triśūl* with dots beneath : above sun on left, moon on right.
   Similar border.

2. Bhūtichandra 18 mm., 1.85 gm.; **Pl. II. 2.**

   Obv. and Rev. similar but legend *Bhūti.*

3. Nītichandra 19 mm., 1.84 gm.; **Pl. II. 3.**

   Obv. Similar but bull right; legend *Nīti.*

   Rev. Similar but moon left; sun right.

4 & 5. Bhūtichandra or Nītichandra 18 mm., 1.88, 1.64 gm.; **Pl. II. 4, 5.**

   Obv. and *Rev.* as coin 3 but legend *Bhū*(or *Nī*)*ti.*

1. All coins discussed in this paper are silver. A single gold Pyu-Mon coin is noted in table III, type C–1b.

6. Vīrachandra 19 mm., 1.65 gm. **Pl. II. 6.**

Obv. Similar with bull left and legend *Vīra.*

Rev. Similar with moon left; sun right.

7. and 8. Prītichandra 18 mm., 1.93, 1.65 gm.; **Pl. II. 7, 8.**

Obv. Similar but legend *Prīti.*

Rev. Similar but sun left; moon right.

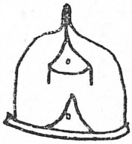
9. Anonymous 17 mm., 1.15 gm.; **Pl. II. 9.**

Obv. Similar but crescent with dot above bull.

Rev. Similar but crescent with dot above *triśula.*

Pyu-Mon.

10. Thin 20 mm., 2.25 gm.; **Pl. II. 10.**

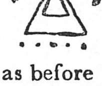
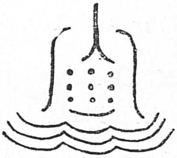
Obv. sun *Rev.* temple 

Border : solid circle. enclosed by dotted circle.

Symbols : above left – moon
above right – star
centre left –
centre right –

No border.

11. Thicker 17 mm., 2.53 gm.; **Pl. II. 11.**

Obv. symbol  *Rev.* temple 

Border : as before

Symbols : above left – sun
above right – star
centre left –
centre right –

No border.

The Chandra dynasty of Arakan and its numismatic successors.

Attribution of most bull/*triśūla* issues to the Chandra dynasty of Arakan that flourished during, approximately, the fourth to sixth centuries A. D. was firmly established by Johnston.[1] He published the inscription on the Sitthaung pagoda at Mrohaung, Arakan, naming the thirteen kings of this dynasty and presented coins struck by six of them. Coins of two further Chandra kings, Bhūmichandra and Bhūtichandra, are described in this paper. Johnston also published three coins struck after the fall of this dynasty, a small anonymous coin[2] and two coins struck by Dharmmavijaya and Dharmachandra. Both rulers were noted in the Mrohaung inscription and Dharmachandra was the son of Ānandachandra who had the inscription engraved about A. D. 700. MacDowall[3] published another group of coins derived from the issues of the Chandra dynasty that were found in Sylhet and bore a name that appeared to read Yarikriya[4] though Harikota and Charikota were put forward as possible alternatives. Since then Dani[5] has recorded 200 similar coins of this later group[6] from Mainamati in the Comilla district (Bangladesh) that were recovered from the archaeological level of the Chandra kings who ruled East Bengal from *c.* 900 to *c.* 1050. Dani read *Paṭṭikera* on these coins, the old name for the capital of Samataṭa. He also suggested that the name on the Sylhet coins (Sylhet was within the territory ruled by the Chandras of East Bengal) should be read as a variant of *Parikeṭa,* rather than as *Yarikriya.* The Sylhet conis published by MacDowall show two forms of the initial character that may be transliterated as *Pa* ( ) and *Bha* ( )[7] and bear a final character of constant form ( ) that Barnet[8] transliterated as *ṭ*. Accordingly, the recent

1. E. H. Johnston. *Bulletin of the School of Oriental and African studies*, 1943-6, pp. 357-385.
2. See groups C in table I.
3. *NC*, 1960, pp. 229ff.
4. MacDowall, *ibid.*, discusses previous proposals.
5. *JNSI.*, 1962, 141f.
6. For MacDowall's and Dani's coins see group D in table I.
7. Apparently evolved from the form used on the coins of Bhūmichandra and Bhūtichandra.
8. Quoted by MacDowall, *op. cit.* This form of *T* differs from that ( ) used on Arakan Chandra coins.

evidence makes it likely that the Bengal Chandras struck both the Sylhet coins discussed by MacDowall and the Mainamati coins published by Dani and that on the former they used the names *Bhariketa* and *Pariketa* while on the latter they used the name *Pattikera.*

The Chandra coinage of both Arakan and Bengal is summarised in Tables I and II. Regarding the nine Arakan Chandra coins catalogued above comment is only required regarding the names Bhūmi and Bhūti; in other respects the coins conform to previous descriptions. The character *Bhū* ( ) is related to the contemporary north Indian form of *Bha* ( ) and is quite distinct from the Indian ( ) or Arakanese ( ) forms of *Nī.* This Arakanese form of *Bhū* appears to be precursor to the form of *Bha* used on later Bhariketa coins. The character *Mi* ( ) used by Bhūmichandra is similarly linked with the contemporary north Indian form of *Ma* ( ). In respect of these and other character forms Arakanese coins of the Chandra dynasty are linked with the period in which the Mrohaung inscription places them; their character forms are linked with north Indian prototypes[1] of the late Gupta and early post-Gupta period.

The Pyu-Mon coinage

The coinage of Pyu-Mon type comprises two distinct entities and was discussed in some detail by Guehler.[2] The essential chronological evidence for this series divides it sharply into the real Pyu-Mon coinage that was current in the Fu-nan period from the second to fifth centuries A. D. and late imitations that were struck in the Calcutta mint between 1794 and 1797. The two coins catalogued above represent two of the three groups of real Pyu-Mon coins.

The Pyu-Mon series comprises anepigraphic silver coins that show common features of design and metrology. Coins all have, as their reverse type, a design that appears to represent a temple

1. See Bühler's tables.
2. *Siam Society Journal*, 1961, pp. 124-148.

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and is usually flanked by ancillary symbols. Guehler discussed the nature of this temple symbol and concluded that although its interpretation remains questionable it is more likely to be a temple than anything else. In the present paper the term temple is used with this reservation. Like the Arakan Chandra issues, the Pyu-Mon coins were struck as single and fourfold denominations; smaller Pyu-Mon coins weight around 2.5 gm. while larger coins weigh around 10 gm. and occasional specimens have an intermediate weight. Pyu-Mon coins also resemble the Arakan Chandra issues in that the earliest coins of both series bear a *śaṅkha* shell as their obverse type and in that early thick issues[1] were replaced in each series by coins with thinner flans.[2]

However, the definitive evidence regarding the chronology of the Pyu-Mon coinage is not so much its links with contemporary Arakan Chandra issues as its archaeological context. Guehler[3] reported that Professor Coedes excavated Pyu-Mon coins belonging to two of the three early groups (*śaṅkha*/temple; sun/temple types) from Cambodian deposits of the Fu-nan period (2nd–5th centuries A. D.)[4] on more than one occasion. Iu these deposits Pyu-Mon coins were associated with artefacts from Rome,[5] China,[6] Iran[7] and India. The evidence from Thailand and south-east Burma corroborates that from Cambodia. Hall[8] records coins of this series recovered from the ruins of Śrīkshetra which was the capital of the old Pyu kingdom of south-east Burma; a kingdom that lost its independence to the Thai kings of Nanchao around A. D. 700 and was destroyed in *c.* A. D. 832. Similarly both Le May[9] and Guehler[10] record coins of this series found at Nak'on Pat'om to the west of Bangkok and Le May adds that this was 'one of the oldest, if not the oldest city in Siam'. According to Hall's[11] analysis Nak'on

1. Arakan – *śaṅkha/triśūla*; Pyu-Mon – *śaṅkha*/temple.
2. Arakan – buil/*triśūla*; Pyu-Mon – sun/temple.
3. *Op. cit.*, p. 143.
4. Hall, *History of South East Asia*, 1968, dates the Fu-nan period as ending in the first half of the sixth century.
5. Coin of Antoninus Pius.
6. Han period.
7. Sassanian period.
8. *Op. cit.*, pp. 142ff.
9. *Coinage of Siam*, Bangkok, p. 3; coins of *śaṅkha*/temple type.
10. *Siam Society Journal*, 1961 p. 127; coins of *śaṅkha*/temple and sun/temple
11. *Hall, op. cit.*, pp. 34ff. and 143ff.

Pat'om was capital of the Mon state centred on the lower Menam valley, the Dvārāvatī kingdom that arose around, or earlier than, A. D. 500.[1] So far as the geographical distribution of these coins is concerned, one may add that Guehler reports the majority to have been recovered from Nak'on Pat'om and Prachinburi while Phayre[2] recorded others to have been dug up near Sitthaung in Pegu. Although evidence is scanty, scholars are apparently agreed that during the fifth and sixth centuries the south-east Burma-Thailand region was divided between the two powerful kingdoms of Pyu and Dvārāvatī, each with control over various vassals. The numismatic evidence, both in its chronological and geographical context, links this series of coins with the Pyu and Dvārāvatī kingdoms and it may be attributed accordingly. Although the coins comprise three distinct groups with *śaṅkha*/temple, sun/temple and symbol/temple types, there is insufficient evidence to discriminate between the issues of Pyu and Dvārāvatī[3] and one may note that the *śaṅkha*/temple issues which are most closely related to early Arakan Chandra coins in the west are also represented in Cambodian finds from the east. Links between the *śaṅkha*/*triśūla* coins of the Arakan series and the *śaṅkha*/temple coins of the Pyu-Mon series do, however, suggest that both series commenced at about the same time and this is likely to have been the beginning of the fifth century.[4]

The 18th century imitations only require comment that they may be differentiated from the real Pyu-Mon coinage. Phayre noted, in a passage recorded by Guehler,[5] that in 1794 officials from the court of Ava commissioned these coins, probably for deposition in a temple then being built, and that some of them were delivered in 1797, having been struck in Calcutta. These coins bear much simplified types, omit the ancillary symbols from the reverse and possess a fabric and an appearance significantly different from earlier coins.[6] The Pyu-Mon coinage is summarised in Table III.

1. Guehler dates it slightly earlier.
2. Quoted by Le May, *op. cit.*, p. 4.
3. Or indeed to define whether the series was indeed struck by both states in which they were current.
4. Chronology is inaccurate for this period. Johnston's assessment of Arakanese chronology places the date slightly earlier while Hall's assessment of Pyu-Mon chronology places it slightly later.
5. *Siam Society Journal*, 1961, pp. 128f.
6. Pl. III 11 and 12 show two of these coins.

TABLE I

Chandra Kings and the Weights of their Coins.

Name	*Length*[a] *of reign*	*Coins*[b] *illustrated by Johnston*	*Weights*[c] *according to MacDowall*	*Coins catologued here*	*Illustrations*
(A) Chandra kings of Arakan (4th.–6th. century)[d] listed in the Mrohaung inscription.					
I Dveṅchandra	55	} 3	(7.11)[e]		II. 12
II Rājachandra	20				
III Kālachandra	9				
IV Devachandra	22	4–5	(5.04, 4.73)[f]		II. 13-14
V Yajñachandra	7				
VI Chandrabandhu	6				
VII Bhūmichandra	7			1.29	II. 1
VIII Bhūtichandra	24			1.85	II. 2
				} 1.88, 1.64	II. 4-5
IX Nītichandra	55	6–9, 22	7.4, 6.7 1.9, 1.9, 1.9, 1.9, 1.9 1.8, 1.8, 1.7, 1.7, 1.7 1.5, 1.3, 1.3	1.84	II. 3
X Vīrachandra	3	11–13	6.4, 1.7, 1.7, 1.4	1.65	II. 4, 6
XI Prītichandra	12	14–15	1.9, 1.9, 1.9, 1.8, 1.8 1.7, 1.6, 1.6, 1.2	1.93, 1.65	II. 7–8
XII Pṛithvīchandra	7	16	1.7		III. 1
XIII Dhṛitichandra	3	17–18	6.4, 1.9		III. 2
(B) Post-Chandra kings of Arakan (7th. century)[g] listed in the Mrohaung inscription.					
Dharmmavijaya	36	19	7.2		
Dharmachandra	16	20	7.6		
(C) Anynymous post-chandra issue[h]					
—	—	10	(0.97)[i]	1.15	II. 9
(D) Chandra kings of East Bengal (*c.* 900–1050) [j]					
Bhariketa[k]		21	A. 7.4,7.3,7.3,7.3,7.2, 7.1,6.7,6.6,6.5		III. 2
Pariketa			B. 7.0 (4 coins) 6.9,		
Paṭṭikera[l]	—	—	6.8,6.6 (200 coins)		

Notes to Table I

a. & b. E. H. Johnston, *Bulletin of the School of Oriental and African studies*, 1243–6, pp. 357–85.

c. D. W. MacDowall, *NC*, 1960, pp. 229 ff., published weights of coins in the British Museum, Indian Museum and Shortt collections.

d. Johnston's date; accepted by MacDowall and Hall (*History of South-East Asia*, 1968). See Table IV and section on the Pyu-Mon coinage where it is suggested that the Arakan Chandra series may have commenced closer to A. D. 400.

e & f. British Museum coins weighed by the author. Not listed by MacDowall.

g. Johnston's date. Dharmachandra was the son of Ānanda-chandra who had the Mrohaung inscription engraved in *c*. A. D. 700.

h. Johnston placed this issue in the main Chandra dynasty. The style, lack of inscription and light weight of the two specimens suggest they were struck in the post-Chandra period.

i. British Museum coins weighed by the author.

j. Dani's (*JNSI*, 1962, pp. 141f.) date.

k. MacDowall placed these coins as post-Chandra issues with the name Yarikriya. Dani's evidence suggests that they were struck by the Chandras of East Bengal. Their legend, based on Dani's proposal, appears to give the reading adopted here. Groups a and b are according to MacDowall.

l. Dani's publication.

TABLE II

Coin Types used by the Chandra Kings of Arakan.

King	Obverse type: Śaṅkha	Obverse type: Bull left	Obverse type: Bull right	Reverse type: Triśūla	Reverse type: Upper left	Reverse type: Upper right	Coin size[a]	References[b]	Illustrations
Anonymous[c]	××			××			L	G. II, 4–4; J. 3	II. 12
Devachandra	××			××			L	J. 4	II. 13
,,		××		××	dot	dot	L	J. 5	II. 14
Bhūmichandra		××		××	sun	moon	S	coin 1	II. 1
Bhūtichandra		××		××	sun	moon	S	coin 2	II. 2
Nītichandra		××		××	sun	moon	L	J. 6–7	–
,,			××	××	moon	sun	L, S	J. 8–9, 22; coin 3	II. 3
Vīrachandra			××	××	sun	moon	S	BM	II. 15
,,		××		××	sun	moon	S	J. 13	–
,,		××		××	moon	sun	L, S	J. 11–12; coin 6	II. 6
Prītichandra		××		××	sun	moon	S	J. 14–15; coins 7–8	II. 7–8
Pṛithvīchandra		××		××	sun	moon	S	J. 16	III. 1
Dhṛitichandra		××		××	moon	sun	L, S	J. 17–18	III. 2

Notes to table II

a. L (large) denomination whose coins weigh around 7.6 gm. in good condition; S (small) denomination weighing around 1.9 gm.

b. G – U. Guehler, *Siam Society Journal*, 1971, pp. 124–148; J – Johnston, *op. cit.* BM – British Museum.

c. The early issue attributed to one of the first three Chandra kings; see Table I.

TABLE III

Pyu-Mon Coinage of S. E. Burma and Thailand, *c.* A. D. 400–700.[a]

Type	Obverse	Reverse type	Reverse symbols Upper left	Upper right	Centre left	Centre right	Reference Guehler[b]	Other[c]	BM	Illustrations
A	Śaṅkha	Temple[d]	–	–	–	–	I, 3-5 II, 7-8	G. X, 3 J. 1-2 LeM. I,3 I,6 Sch. 1019	9.91 7.78	III. 4
B	Deer right crescent above	Temple	–	–	–	–	–	LeM. I,5 Sch. 1021		–
C–1a	Sun	Temple	moon	star	·X·	⧖	–	coin 10	2.28	II. 10
b	„	„	star	sun	⧖	·X·	–	–	7.88[e]	III. 5
c	„	„	sun	star	–	–	–	K. XI, 4		–

C–2a	Sun	Temple	star	sun			I, 2	G. X, 2 Sch. 1020		
b	,,	,,	star	sun			–	–	8.87	III. 6
c	,,	,,	sun	star			I, 1	–	9.34	III. 7
d	,,	,,	sun	star			–	–	7.55	III. 8
D–1	Symbol as coin 11	Temple	–	–	–	–	–	–	5.52	III. 9
D–2	,,	,,	sun	star			II, 2	coin 11	2.69, 2.66 2.63, 2.30	II. 11
D–3f	,,	,,	sun	star	,,	,,	–	–	10.63, 10.52, 8.77	III. 10

Notes to Table III

a. Date form the archeological evidence, see text.

b. U. Guehler, *Siam Society Journal,* 1961, pp. 124–148.

c. G–U. Guehler, *ibid.*, pp. 27ff.; coin X, 2 (type A. 8.8 gm.) was found at Prachinburi. Coin X, 3 (type C–2a, 7.5 gm.) is probably the same coin as I, 2 in the previous column of this table.

J–E. H. Johnston, *Bulletin of the School of Oriental and African Studies*, 1943–6, pp. 357–385. He suggested that these coins (1–2; BM. 9.91, 9.78 gm.) were early Arakan Chandra issues. Occurrence in Cambodia and other sites where early Pyu-Mon but not Chandra coins have been found, as well as their temple reverse type, place these as Pyu-Mon coins whose Śaṅkha type links them with contemporary early Chandra issues. Guehler, like Johnston, saw these links but attributed both groups (*śaṅkha/triśūla*; *śaṅkha*/temple) to the Pyu-Mon series.

Lem–R. le May, *Coinage of Siam*, Bangkok. 1961. He only illustrates one side of each coin but describes both sides in the text. For coin I, 3 see p. 3; I; I. 6 see p. 4 (both type A). The former was found at Nak'on Pat'om. For coin I, 5 see p. 3.

K – W. H. Kneedler, *Siam Society Journal*, 1961, pp. 3ff; coin XI, 4 (type C–lc) was found in north Siam.

d. Type A and B have the same form of temple. Types C and D show individual variants of the temple. For discussion of the symbol see Guehler, *op. cit.*

e. This coin is gold, all others are silver.

f. The 1794–7 imitations copy this type. Designs are simplified and ancillary reverse symbols omitted. Guehler, II 3 and BM. 10.08, 9.96, 9.94, 9.92, 9.87, 8.84. 3.45 gm. illustrated as coins o and p.

TABLE IV

Chronology of Chandra and Pyu-Mon coins.

Chandra East Bengal	Chandra Arakan	Pyu-Mon[a] S.E. Burma & Thailand	Date
	Śankha/*triśūla*[b]	*Śaṅkha*/temple	*c.* 400-600
	Bull/*triśūla*[c]	Sun/temple	
	Bull/*triśūla*[d]	Symbol/temple	7th century
Bull/*triśūla*[e]			*c.* 900-1050

Notes to Table IV

a. Pyu-Mon coinage, which was current in the Fu-nan period (2nd-5th century), probably commenced about the same time as the Arakan Chandra series in respect of links between the two series. Their date of commencement is assessed at *c.* 400 which is slightly later than Johnston's assessment for the Arakan series and slightly earlier than Hall's assessment of the foundation of the Pyu and Dvārāvati kingdoms. The Pyu coinage probably ended when this kingdom came under Nanchao domination. *c.* 700, and certainly before its destruction *c.* 832 (Hall's dates).

b. and c. Inscribed coins struck by 8 of 13 kings in the Mrohaung inscription.

d. Inscribed coins of two post-Chandra kings named in the Mrohaung inscription and an uninscribed post-Chandra issue of less certain date.

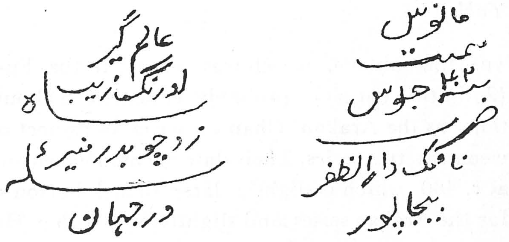
e. Coins from the region and archaeological context of the Bengal Chandras and apparently inscribed with the name of their capital.

KARNATAK-BIJAPUR
A NEW MINT OF AURANGZEB

A. A. Kadiri

Khwaja Muhammad Ahmad had published some time back a rupee of Mughal emperor Aurangzeb, from the Coin Cabinet of the State Museum, Hyderabad.[1] His description there of is as under :—

Obv. *Rev.*



Since, according to him, the coin has the word '*Naik*' below '*Zarb*' and before the epithet '*Daruz-Zafar*' on the reverse, he was inclined to state that it might have been struck by one of the Naik feudatories of the Mughal Emperors. This was an extraordinary statement, for as we know, the privilege of minting money along with that of having the reigning monarch's name read in the Friday and Id-day sermons was a jealously guarded royal privilege, denied even to princes, leave alone the feduatory Naik. Therefore it would naturally be extremely an interesting numismatic specimen, if Khwaja Sahib's surmise were found correct. But a look at the illustration soon dispelled this impression, for the reading of the word in question is not *Naik* but *Nāṭak*. The letter taken by Khwaja Sahib to be *hamza* is clearly *ṭa* adopted in India in

1. *Annual Report of the Archaeological Department of H. E. H. Nizam's Dominions*, 1929-30, pp. 29, 53; *Some Rare Coins in the State Museum*, Hyderabad (Bahmani and Mughal), Num. Ser. No. 5 (Hyderabad, 1950), p. 4, No. 6; and *Numismatic Supplement*, *No.* XIIII (1930), p. 25.

miniature form to mark the sound. The word, therefore, is *Na(ṭ)ak* and not. *Nā(y)ak*. The reading of the mint-name name would thus be *Nātak-i-Daruz-Zafar Bijapur*. A little deliberation would show that the complete word must have been *(Kar)nāṭāk*. In other words, the reading of the reverse legend would be : –

مانوس
میمنت
سنه ۴۰ جلوس
ضرب
[کر]ناٹک دارالظفر
بیجاپور

There is thus absolutely no basis for the surmise that the coin was issued by a feudatory Naik. It is a regular Mughal issue from a new mint Karnāṭak-Dāruz-Zafar Bijapur. As to the mint of issue of the coin, Khwāja Sahib takes it to be Bijapur. It is a known fact that the epithet Dāruz-Zafar was appended to Bijapur after its conquest in the 30th year of Aurangzeb's reign[1] and that Bijapur is also mentioned as Bijapur-i-Karnātak or Kanara. However, I am inclined to think that the mint-name here does not refer to Bijapur, the erstwhile Adil Shahi capital, but to Sirā, a taluka town in Tumkur district of Mysore for the following reasons.

It my be noted that the legend on the reverse is '*Zarb-i-Karnāṭak-i-Daruz-Zafar-i-Bijapur*' and not '*Zarb-i-Daruz-Zafar-i-Bijapur-i-Karnāṭak*.' Moreover, we are told that after the fall of Ahmadnagar kingdom, the Mughals turned their attention to Bijapur and Golconda and levied heavy tributes form them. Being hard pressed, these kingdoms turned their attention to such of the fertile and rich regions of Karnāṭak as were not under them for expansion of their territories and resources. However, finding that it was impossible to overrun Karnāṭak without mutual cooperation, 'Abdu'llāh Qutb Shāh and Muḥammad Ādil Shāh

1. *Ma'āthir-i-'Ālamgīri* (M. A.) (Calcutts 1871). p. 282.

agreed to partition Karnāṭak, when conquered, in the proportion of two to one, two-thirds going to Ādil Shāh and one-third to Qutb Shāh. This was in March 1646. The Bijapur king conquered western Karnāṭak through his general Mustafā Khān and Malik Raiḥān and the Golkonda ruler subjected eastern Karnāṭak upto Madras, through his able general Mir Jumla.[1]

After the fall of these two kingdoms to the Mughal, the portion held by Bijapur was termed as 'Karnāṭak-i-Bijapur' (with or without the epithet *Dāru'z-Zafar*) and Karnāṭak-i-Haiderabad (with or without the epithet *Daru'l-Jihād*) as will be born out by the following cxtracts from the contemporary *Ma'āthir-i-Ālamgīrī* and *Ma'athiru'l-Umara.*

(1) "In the 30th R. Y. (of Aurangzeb) after the conquest of Bijapur, Qasim Khān Kirmani was detailed to chastise the delinquent refractories in the direction of Biswapattan and after that he was appointed the *faujdar* of Sira, an extensive region and known as Karnāṭak Bijāpuri."[2]

(2) In the account of the 39th regnal year corresponding to A. H. 1107, "royal order was issued to Qasim Khān who was the head of government of the region of Sirā."[3]

(3) Dau'd-Khān Panni was honoured with the *faujdāri* of Karnāṭak-Haiderabad (as the deputy of Zulfiqar Khān the *faujdar*) and in Ramadān A. H. 1113/regnal year 45, he was also appointed the *Faujdar* of Karnatak-Bijapur.[4]

(4) (Ramaḍān A. H. 1113 corresponding to R, Y. 45) Daud' Khān (Panni), the deputy of Nusrat Jang, was also appointed the *faujdar* of Karnatak-Bijapur.[5]

(5) (Shawwāl A. H. 1113/45 R. Y.) Chin Qilich Khān Bahadur was appointed the *faujdar* of Karnatak-Bijapur vide Ma'mur Khān.[6]

1. *Proceedings of the Indian Historical Records Commission,* XVIII, Mysore, 1142, pp. 198-99; *Islamic Cutture,* XVI (1942), p. 358.
2. *Ma'āthiru'l-Umarā (M U)*; I (Calcutta, 1888), p. 124.
3. *M. A.*, p. 375.
4. *M. A.*, II (Calcutta, 1890), p. 66.
5. *M. A.*, p. 439.
6. *M. A*, p. 441.

(6) (A. H. 1114/46 R. Y,) Khuda Banda Khān reinstated as the *faujdar* of Karnāṭak-Bijapur. vide Qlich Khān.[1]

(7) (A. H. 1115/48 R. Y.) Rustum Adil Khān was appointed the *faujdār* of Karnatak-Bijapur vice Salabat Khān.[2]

(8) In the regin of Khuld Manzil (i. e. Shāh 'Ālam Bahādur) after the victory over Muhammad A'ẓam, Amīn Khān Dakanī was appointed the *faujdar* of Sirā, known as Karnāṭak-Bijapur and an extensive and fertile region.[3]

Similar references for the term Karnāṭak-Haiderabad are also available in the above-quoted works, but not being directly concerned with the point at issue, these have not been given.[4]

In the light of the above, I venture to suggest that the mint Karnatak-Bijapur was located at Sirā, which appears to have been the headquarters of the new Bijapur possessions in Karnāṭak. Incidentally I would also like to point out that the Mughal mint Karnāṭak[5] was also most probably located at Sirā. In other words Karnāṭak-Bijapur and Karnāṭak could have been one and the same mint, as would be born out from the following reference unless it is a misprint : —

In one place, it is stated that "on the death of Atash Khān, Ma'mur Khān was appointed the *faujdar* of Karnāṭak in A. H. 1110/43 R. Y."[6] But elsewhere we are told that in A. H. 1113/45 R. Y. Chin Qilich Khān was appointed the *faujdar* of Karnāṭak-Bijapur *vice* Ma'mūr Khān. This would mean that Karnāṭak-Bijapur and Karnāṭak were the names for one and the same region which had headquarters at Sirā.

Incidentally, the use of the name of a region for the mint located evidentally at its headquarters it not rare in numismatics.

1. *M. A.*, p. 462; *M* A , I, p 814.
2. *M.A.*, p. 482. *M.U.*, II, 125.
3. *M.U.*, I. 252.
4. For these see *M U.*, pp. 354, 351; *M.U.*, vol. II; pp. 63; 323; 513; 523; 528; 824; *M.U.*; vol. III; 517; 530; 572.
5. Singhal; *L. M.* C.; Suppl. Nos. 758-59.
6. *M.A.*; p. 402.

For instance, Bangāla, Barār and Kashmīr have been used as mint-names in the coins of several Mughal emperors right from Akbar to Aurangazeb.[1]

From the above abstracts, it is clear that Karnāṭak-Bijapur was the name given to a region other than the original Bijapur region, and that the headquarters of this region, according to the explicit statement of the author of the *Ma'athir-ul-Umarā* as detailed above, was Sirā.

1. C. R. Singhal, *Mint-Towns of the Mughal Emperors of India* (Bombay, 1953), pp. 33-37.

MISCELLANEA

I

THREE RARE INDO-GREEK COINS

[Pl. IV]

The three coins described below were acquired by the writer in London last year. They formed part of a small parcel of Indo-Greek coins which had been brought from Kabul to London shortly before. Although not found together, the kings represented ruled in Bactria and/or the Kabul valley. With the exception of the coins forming the subject of this note and two tetradrachms of Archebius, they were of fairly common types. Of the three coins, one is a new type and two are sufficiently rare to merit publication.

1. Euthydemus I

Die-axis 180°, weight 0.84 grm., diameter 10 mm.

Obv. Head of bearded Herakles to right.

Rev. Horse's head to right. [Β]ΑΣΙ[ΛΕΩΣ] above,

[Ε]ΥΘΥΔΗΜ below. Traces of dotted border.

(Pl. IV. 10 enlarged × 2)

Apart from being a new type of Euthydemus, this coin also represents a new denomination as no bronze issues of this size and weight are previously known in the Bactrian series. It would, however, be an appropriate type for Euthydemus to issue as a fractional piece alongside his main bronze issues[1] showing a prancing horse on reverse and could almost be expected. The flan is characteristic of many Bactrian bronze coins which were cast in an open mould being flat on the reverse and convex on the obverse.

2. Heliocles

Die-axis 0°, weight 2.21 grms., diameter 18 mm.

1. *PMC*, pp. 16-17.

Obv. Within reel and bead border, bust of king to right wearing medusa helmet.

Rev. Zeus seated to left, holding spear in left hand and small figure of Victory in right hand. Victory holds a wreath which she is about to place on Zeus' head.
Small letter M in lower left field.

ΒΑΣΙΛΕΩΣ ΔΙΚΑΙΟΥ ΗΛΙΟΚΛΕΟΥΣ

(Pl. IV. 11)

Lahiri in his *Corpus* lists only two specimens of this coin,[1] one in the British Museum and another belonging to Mr. N. Singhi (ex-Martin). The B. M. specimen is an ex-Cunningham coin but not the coin of this type published by Cunningham[2] belonging to E. C. Bayley as Lahiri mistakenly states. The whereabouts of the Bayley coin (a line drawing of it appears in *BMC* pl. XXXI no. 1) and the specimen which was in the collection of Major Hay, cited by Cunningham,[2] are not now known.

The present coin is well preserved but like Mr. Singhi's is plated. The B. M. specimen and the tetradrachm[3] of the same type also in the B. M. show that in each case there is a letter in the lower left field. The tetradrachm is extremely worn, but the letter appears to be an M. The letter on the drachm resembles an inverted letter M. Two specimens of the standing Zeus tetradrachms with letter M were in the Qunduz[4] hoard, but they were both barbarous and it is difficult to say whether there is a connection between them and the seated Zeus coins.

3. Amyntas

Die-axis 0°, weight 2.41 grms., diameter 18 mm.

1. *Corpus of Indo-Greek Coins*, p. 135, type 2.
2. *Coins of Alexander's Successors in the East*, p. 171, no. 2A.
3. Cunningham published a seated Zeus tetradrachm belonging to Major Hay, *C.A S.E.*, p. 171, no. 2. He also had a duplicate which in his own opinion was a forged cast. Cunningham's coin is now in the B. M. and is regarded as genuine. Lahiri, again mistakenly says the B. M. speciman is ex-Hay.
4. Raoul Curiel and Gerard Fussman, *Le Tre'sor Mone'taire de Qunduz*, nos. 582–3.

Obv. diademed bust of king to left, thrusting spear.

ΒΑΣΙΛΕΩΣ ΝΙΚΑΤΟΡΟΣ ΑΜΥΝΤΟΥ

Rev. Zeus seated on high backed throne, holding sceptre and palm branch in left hand and small figure of Athena on outstretched right hand; monogram as Lahiri 266 in lower left field. Kharoshṭhī legend. *Maharajasa jayadharasa Amitasa.*

(Pl. IV. 12)

For many years the only recorded specimen of this drachm was that published by Cunningham,[1] now in the B. M., from the Sonipat find discovered in 1871. Mr. Hugh de S. Short has a specimen and two extremely fine pieces have been sold by Münzen und Medaillen in recent years.

C. Kikpatrick

2

SOME SĀTAVĀHANA COINS FROM SOPARA

[Pl. IV]

Sopars, known as Śūrpāraka in ancient times, was a very important port and a flourishing city of Western India. Roman ships were coming here; and from here Indian merchants were sailing to the western countries. It is frequently mentioned in ancient literature; but not much is now known about it archaeologically.

A great stūpa had come to light in an excavation conducted by James Campbell and Bhagvanlal Indraji in 1882 A. D. Then in course of their excavation, a stone casket was discovered, which contained some relics, metallic Buddha images, jewellery and a silver coin of the Sātavāhana ruler Yajña Śrī Sātakarṇi. Thereafter the archaeologists took no notice of this ancient metropolis.

Now and then ancient coins are found at this site after the rains. During last few years, I have picked up copper and lead coins from an area, known amongst the local people as Kumeti. Most of the coins, that I have found, are very much worn and

1. *C.A.S.E.*, p. 6, no. 3.

corroded. But amongst those few that are in some what better condition I have noted a few lead Sātavāhana coins that are interesting and deserve publication. So, I take this opportunity to describe them here.

Vāsisṭhīputra Puḷumāvi

Lead; round; diam. : 1.3 cm.; weight : 1.8420 grammes.

Obv. Three-arched hill with crescent; below a straight line; legend in small thin letters (XII) *Raño*[1] *va (sa)........visa.*

Rev. Ujjain symbol.

(Pl. IV. 1)

Though the legend is fragmentary, it is enough to restore it fully as *Raño Vāsiṭhiputasa Siri Puḷumāvisa.* The coin may thus be attributed to Vāsishṭhīputra Puḷumāvi.

Coins having hill on one side and Ujjain symbol on the other have so far been noticed only from the Krishna-Godavari districts and the vicinity of Hyderabad. It is for the first time that a Coin of this type is known from outside that region. Here it is known from the northern part of the western coast. This coin is a little different in its fabric and execution from the coins of the Deccan.

Vāsishṭhīputra Sātakarṇi

Lead; square; 1.75 × 1.80 cms.; weight : 1.7686 grammes.

Obv. Three-arched hill with crescent; lower portion off the flan, so that it cannot be ascertained if it had any line beneath the hill; *svastika* to the left and *nandipada* to the right of the hill. Legend (XII) *Raño vasa(ṭhi).........ṇisa.*

Rev. Obliterated.

(Pl. IV. 2)

The legend may be restored as *Raño Vāsi(ṭhiputasa) Siri Sātakaṇisa.*

Coins having small symbols on the right and left have been published by Rapson and Rama Rao; but none of them has the symbols as seen on the present coin. Thus this is a quite new coin.

1. [The first word of the legend is actually *raña*, the medial sign for *o* being conspiceous by absence. —*A.M.S.*]

Śiva Śrī Puḷumāri (?)

Lead. (1) Round; 1.4 cms.; weight : 1.5430 grammes.
(2) ,, 1.5 cms.; weight : 2.3484 grammes.
(3) ,, 1.6 cms.; weight : 2.4935 grammes.
(4) ,, 1.55 cms.; weight : 1.8290 grammes.
(5) ,, 1.55 cms.; weight : 2.1738 grammes.

Obv. Three-arched hill with crescent; below a straight line; to right a goad-like object; legend around (truncated) as follows:

1. *Raño sa...............* **(Pl. IV. 3)**
2. *ño*[1] *sa va sa ra..............* **(Pl. IV. 4)**
3. *Ra ña (sa va sa ra) Pu la mā ra sa* **(Pl. IV. 5)**
4. *..............ra pa la (ma) ra (sa)* **(Pl. IV. 6)**
5. *–ña..............ra pa..............* **(Pl. IV. 7)**

Rev. Ujjain symbol. Seen only on no 1 (one orb only), 2, 3 & 5.

The goad-like symbol to the right of the hill on the obverse is altogether unknown in the Sātavāhana series of coins. So, these coins are of a new variety. The legend on the coins may be fully restored as *Raño Siva Siri Pulamārisa.* The last but one letter is very clear as a long stroke on coin no. 5, which has the traces of the largest number of letters. So far we have known the name *Pulumāvi* but no name like *Pulumāri* is known anywhere. As such these coins bring out a new name and at the same time pose a problem if he was a Sātavāhana king or belonged to some other dynasty.

A coin (**Pl. IV. 8**) of the very above type has a wavy line below the hill and bears the part of the legend which is seen between (IV and VI) and is almost clear as *tasa samasa.* This suggests that it begins with *Sāmsa* and ends in a name ending with *ta.* But it cannot be properly attributed.

Tortoise type coin

Lead; round 1.3 x 1.4 cms; weight : 1.4300 grammes.

Obv. Tortoise in the centre; legend around but indistinct.

Rev. Ujjain symbol but not clear.

(Pl. IV. 9)

1. [Only the lower part of *ña* is visible, the upper part being off the flan. —*A.M.S.*]

The type is quite new but in the absence of the legend it is not possible to attribute it.[1]

Anwar Munshi

3

A SĀTAVĀHANA SEALING FROM KAUŚĀMBĪ

[Pl. V]

Recently Allahabad Museum acquired a clay sealing from Kauśāmbī, which may be described as follows :

Reg. No. K/517; circular; diam. 4.2 cms.

A bull standing to left before a post, which is damaged; behind it a human figure (most likely a woman) with right hand outstretched and the left one placed on the hip; in between the bull and the human figure but far above, a disc; below the bull and the human figure a legend in Brāhmī characters of about second-third century A. D., which runs as *(Mahārā)jasya Gautamīputrasya Sri Vijaya* followed by two or three letters and ending in *sya* (obliterated); below the legend, a bow and arrow and eleven-arched hill placed side by side.

(Pl. IV. 1)

This sealing forms a series along with two other sealings, which were found by Marshall at Bhita and bear the names *Mahārāja Gautamīputra Śivamegha* and *Rājā Vāsishṭhīputra Bhīmasena.*[2] The motifs on these sealing are almost the same as are seen on the present sealing *viz.* the bull, the human figure, the bow and arrow and the eleven arched hill; but they are placed a little differently. On these seals the woman stands before the bull and the post is behind the bull. A crescent to here shown below the neck of the bull, while on the present sealing is seen full moon (disc) above the bull.

First two letters of the legend of the present sealing are lost; but the lower part of the letter following them is visible and may be read as *ra* and the fourth letter is clearly *ja;* as such the word may

1. I am indebted to Dr. P. L. Gupta for his kind help and encouragement in preparing this paper.
2. *ASI, AR.* 1911-12, p. 51; pl. XVIII, 26-27.

be conveniently restored as *Mahārāja*. But the legend at the end, after the name *Śrī Vijaya* is unintalligible to me. So, the full name of the king issuing the seal could not be known.

A king called Vijaya Sātakarṇi is known in the Sātavāhana dynasty, who rulled for six years. He was the twenty-eighth ruler of the dynasty according to the *Matsya Purāṇa*;[1] and nineteenth king according to the *Kaliyugarāja-vṛittānta*.[2] He was the successor of Gautamīputra Yajña Śrī Sātakarṇi;[3] and his coins are well known. Four from the Tarhala hoard[4] were published by V. V. Mirashi and a coin from Hyderabad was published by Dinkar Rao.[5]

Keeping all these facts in view, in spite of the legend of the sealing being not fully deciphered, I am inclined to attribute it to the king Vijaya Sātakarṇi of the Sātavāhana dynasty. And as such, the discovery of the sealing bears out a special political significance and it suggests a close relation between the north and the south.

R. R. Tripathi

4

A CLAY SEALING FROM KAUŚĀMBĪ – ITS ATTRIBUTION

A clay sealing bearing a legend, which could only be read as *(Mahārā)jasya Gautamīputrasya Śrī Vijaya.....sya*, found at Kauśāmbī, is published above[6] by R. R. Tripathi and has been attributed by him to Śrī Vijaya Sātakarṇi of the Sātavāhana dynasty. And as such, according to him, it suggests a close relation between the north and the south. But his attribution and suggestion are both unwarranted.

1. Pargiter, *The purāṇa Text of the Dynasties of Kali Age*, p. 43; 70.
2. एकोनविंशति राजा भविष्यति समाभुवि । विजय श्री शातकर्निस्तु षडेव भविता समा ।। Quoted by Pandit Kota Venkata Chela Paakayaaji in the *Chronology of Ancient Hindu History*, I, p. 188.
3. Sastri, K. A. N., *A History of South India*, (1955), p. 92.
4. *JNSI*, II, p 90.
5. *Ibid.*, XXI, part I, p. 68, pl. I-5. [But *contra JNSI*, XXII, pp. 116-117, where Mirashi questions the attribution of this coin to Vijaya Sātakarṇī. *A.M.S.*]
6. *Supra*, pp. 70.

A few letters of the name of the king, though visible on the sealing, are unintelligible to Tripathi. Only part of the name – *Vijaya* or *Śrī Vijaya* is clear. This by itself is hardly enough to identify the king with any member of any dynasty. It would need some evidence before it could be attributed to any ruler. Tripathi, while attributing the sealing to the Sātavāhana dynasty has only cited Purāṇas, where a king named Vijaya Sātakarṇi is mentioned amongst the Āndhra rulers. But this is no evidence. Tripathi must have had some reasons in his mind for this attribution but he has not disclosed them.

It would be too much for any one to guess his mind; yet I am inclined to think that the following facts might have guided him in his attribution :

(i) The motifs – bow and arrow and the multi-arched hill seen on the present and Bhita sealings are the Sātavāhana motifs, seen on some of their coins.

(ii) *Gautamīputra* and *Vāsishṭhīputra* are the two metronymics, that are most common to the Sātavāhanas. Both of them are seen on the Bhita sealings and the former one on the present sealing. Śrī Vijaya Sātakarṇi is known as Gautamīputra from a Nāgārjunikonda inscription.[1]

(iii) The Bhita sealing bearing the name Śivamegha (Śivamagha) reminds of Śrī-Śivamaka of the Amaravati Inscription, who is associated by some scholars with the Sātavāhanas.[2]

But there are other facts, which outweigh these considerations. Firstly, the letters on the Kauśāmbī sealing which have been called unintelligible by Tripathi are two or at the most three betwen *Vijaya* and *sya*, while the space for four letters is needed to accommodate the word *Sātakarṇi*, the essential part of the name of the Sātavāhana king, between *Vijaya* and *sya*. Without the word *Sātakarṇi*, the king named on the sealing cannot be called Sātavāhana. This fact alone should have refrained Tripathi from attributing the sealing to a king of the Sātavāhana dynasty.

Apart from this, it is common understanding that evidences for corroborating or refuting any fact or matter, should be sought first

1. *EI*, XXXVI, pp. 273-74.
2. *ASSI*, I, p. 61; *ASMGM*, p. 219.

in the materials from close quarter; and only in the adsence of such material, evidence should be cited from elsewhere. Here, as has been pointed out by Tripathi himself, the present sealing forms a series with two Bhita sealings; it has almost the same motifs as are on the Bhita ones. One of the Bhita sealings bears the name of *Gautamīputasa Śivamagha;* and a Gautamīputra Śivamagha is known from an inscription from Kauśāmbī,[1] the find spot of the present sealing. These two may conveniently be identified as one. And then Śivamagha of the sealing and the inscription may be identified with the issuer of the coins found at Kausāmbī which bear the name *Śivamagha.*[2] The coins of Śivamagha, which are known in large number, are closely connected with a series of coins having identical motifs on their obverse and reverse and the names of a large number of kings; and amongst such names is one Vijayamagha.[3] Scanning all these facts in a proper perspective, we may easily arrive at the conclusion that the present sealing is closely connected with the Magha dynasty of Kauśāmbī and that it may be the sealing of the king named Vijayamagha.

Having realised these facts, it is a natural expectation to have on the sealing the complete name as *Vijayamagha* and to think that the letters, which are unintelligible in the opinion of Tripathi might be nothing else but *magha.*

The unintelligible letters of Tripathi appear on the sealing, like to the naked eyes. The third sign is comparable to *ma* of *Gautami* of the sealing; the second letter comes very near to *ṇa* of the western Kshatrapa coins; and the first may be taken as *la* or *ha.* This would make the word as *laṇama* or *haṇama.* And this is really an unintelligible word. But if the sealing is carefully examined, it would be clear that the second and the third sign form part of one letter; the gap between the two is the result of a deep scratch. Once this is realised and the two are joined together, the letter would appear like and it may then well be easily read as *gha.* With this realisation,

1. *E. I.* XVIII, p. 159. [But the inscription in question does not contain the metronymic Gautamiputra.--*A. M. S.*]
2. *JNSI,* II, p. 105.
3. *Ibid,* IV, pp. 11-12.

it may easily be presumed that the first letter would be *ma*. But *ma* like is unknown. An epigraphist would be the better authority to throw light on it; but it is not unlikely that it might be a mis-shaped form of . Two forms of one and the same letter in one and the same inscription are extremely rare but not unknown. This might be an instance of the same kind. But this needs careful consideration before it is finally accepted.

However, the above discussion leaves no doubt that the sealing does not belong to the Sātavāhanas; it should be attributed to Vijayamagha, even if the letters after *Vijaya* are not properly identified. The sealing is thus important for the history of the Maghas of Kauśāmbī and not for any relations of the north and the south.

P. L. Gupta

5

A NOTE ON A MAGHA SEALING FROM KAUSAMBI

R. R. Tripathi has publshed above, an interesting sealing from Kauśāmbī and attributed it to Vijaya [1]Sātakarni, a late member of the Āndhra-Sātavāhana dynasty.[2] P. L. Gupta has discussed the question of the attribution of this sealing at some length and is inclined to regard it as one of the Magha king named Vijayamagha who is known from some coins.[3] We feel that the description of the sealing given by Tripathi is somewhat inaccurate and incomplete and that there are a few points which have an important bearing on the question of its attribution but have escaped the notice of both Tripathi and Gupta.

Tripathi has rightly recognised the bull standing to left before what may be taken to be a post, behind it a human figure, on top between the bull and the human figure a disc, a bow and arrow fitted together and a peaked hill; but his description of the hill as eleven-arched is incorrect, for it is clearly ten-peaked. It

1. *Supra*, pp. 70–71
2. According to the *Matsya, Vayu, Vishṇu* and *Bhāgavata* Purāṇas Vijaya was followed only by two more Andhra kings. *Vide BMC, AWK*, p, lxvii.
3. *Supra*, pp. 7,–74

is noteworthy in this connection that on ancient Indian coins we come across hills with varying numbers of peaks, viz., three, five six, ten, but nowhere do we find an eleven-peaked hill. Secondly, beneath the hill is clearly seen a long wavy line commonly taken to stand for a river which has altogather escaped the notice of Tripathi.

What prompted Tripathi to attribute this sealing to the Sātavāhanas might have been the use of the metronymics by the Sātavāhanas and the devices found on this sealing being in common with those seen on the Sātavāhana coins as pointed out by Gupta. To these we may add another factor, viz., the name Vijaya being found in the Sātavāhana dynasty. But the present sealing resembles a couple of seals found in course of excavations at Bhita. And a glance at their description in the excavation report clearly reveals that Tripathi really got this idea from some misleading observations of Marshall. While describing the sealing of Gautamīputra Śivamegha, Marshall observes that Gautamīputra was the name of a line of rulers and Śivamegha is a scion of this line and compares bow and arrow and pile of balls seen in the exergue with those found on the Āndhra coins.[1] Then again while describing a similar sealing of Vāsishṭhīputra Bhīmasena he states that Bhīmasena is a new addition to the Vāsishthīputra line of Āndhra rulars.[2] Likewise, he connects king Gautamīputra Vrishadhvaja known from another Bhita sealing with the Śātavāhana kings on the basis of the metronymic.[3]

The above considarations, however, are not strong enough to support the suggested attribution. While several Sātavāhana kings are known to have borne the metronymic, their use was not restricted to the Sātavāhana dynasty. We know of several other ruling chiefs and ordinary individuals who bore metronymics. The devices in question also were not a monopoly of the Sātavāhanas but were in common use as would be evident from a cursory survey of ancient Indian coins and seals. Moreover, the fitted bow-and-arrow symbol is not known to occur on the Sātavāhana coins. It is found only on the coins of the Kura kings of the

1, *ASI, AR*, 1911–12, p. 51, no. 26.
2. *Ibid.*, p. 51, no. 27.
3. *Ibid.*, pp. 50-51, no. 25.

Kolhapur region[1] who did not belong to the Sātavāhana dynasty. Rapson's suggestion that the *kura* ending names were assumed by the Sātavāhana kings in certain districts of their kingdom has justly not found favour with the scholars. It should also be noted that the grouping of the symbols seen on the present sealing is not found on any Sātavāhana coin or seal. Secondly, bull, which is one of the prominent symbols found on the present sealing, though common on the coins of the early members of the Sātavāhana dynasty, is conspicuous by its absence on the monetary issues of its later members.[2] Thirdly, not a single inscription, seal or coin of the Sātavāhanas has so far been reported from Kauśāmbī and its adjuncts.[3] Fourthly, a noteworthy feature of the inscription on the seal concerns its language which is grammatically chaste Sanskrit. The Sātavāhanas are known to have been great patrons of Prakrit language and literature and all their inscriptions and coin-legends are in Prakrit. It is most unlikely that they should have used Sanskrit only for the inscription on this sealing. It is also noteworthy in this connection that the only known inscription of Vijaya Sātakarni found at Nagarjunakonda and dated in his eighth regnal year is in Prakrit.[4] Then again, the inscription on the sealing under review being in chaste Sanskrit, it should have ended with *Sātakarneh,* and not *Sātakarnisya,* if it really belong to Vijaya Sātakarni. It would thus follow that the sealing can by no stretch of imagination be attributed to the Sātavāhana king Vijaya Sātakarṇi.

While the sealing cannot thus be assigned to the Sātavāhanas, the devices on it leave no room for doubt that it belongs to the Magha line of rulers who are known from some sealings and a large number of coins.[1] As already pointed out, the present

1. For Kura coins see *BMC, AWK,* pp. 5-6, Pls. I, 14-15, II-III, IV. O. C. 1,G. P. 2.

2. M. Rama Rao, *List of Published Sātavāhana coins*, NNM, No. 6; Ajay Mitra Shastri (ed), *Coinage of the Sātavāhanas and* Coins *from Excavations*, pp. 79-90.

3. *Ibid.*

4. For sealings see *ASI, AR,* 1911-12, p. 51; for coins see *JNSI,* II, pp. 95-108; IV, pp. 10-12.

sealing bears close resemblance to two sealings, one of Śivamegha and the other of Bhīmasena, from Bhita. Practically all the devices found on this sealing are noticed on the Bhita sealing also, although there is some differences in their arrangement. Then, the bull, which is the most prominent device on our sealing also finds a proud place on all the Magha coins reported so for. However two or three latters after Vijaya being illegible, it is difficult to determine the name of the ruler to whom this sealing belongs. It might be Vijayamegha as suggested by Gupta,[2] but it is not certain; for we know of some chiefs who appear to have belong to the Magha line but did not bear Magha-ending names, e. g. Vaiśravana, Bhīmavarman[2] and Bhīmasena.[3] But if the letter following Vijaya could somehow be read as *ma*, which is doubtful, then Vijayamegha would be certainly the most probable name.

Ājay Mitra Shastri

6

A SOAPSTONE INTAGLIO FROM MAHURZARI

[Pl. I]

Mahurzari, some nine miles north-west of Nagpur, in the Nagpur district of the Maharashtra State, is a site of considerable antiquarian interest. It is littered with a large number of Megalithic stone cricles some of which have been excavated recently by the Department of Ancient Indian History, Culture and Archaeology of the Nagpur University and have yielded very interesting material. It has also furnished some important relics of the historical period. A motto seal-stamp bearing the legend *Apramāda* in box-headed characters has been published in an

1. Like most other numismstists, Gupta calls him Vijayamagha, but in view of the fact that the Purāṇas mention a line of rulers called Megha and that the Bhita sealing No, 26 clearly gives the name of the king as Śivamegha, it is more likely that the name of the chief to whom our sealing belongs was Vijayamegha. It is, of course, inexplicable as to why the medial sign for *e* on the letter *m* is absent on the coins.

2, For the coins of Vaiśravaṇa and Bhīmavarman see *J. N. S. I.* IV, pp. 106-108, pls. IX. 6-8, IX. 9.

3. Known from Bhita sealing No, 27 mentioned above. It is not impossible that Bhīmasena and Bhīmavarman were identical.

earlier volume of this *Journal*.[1] Another sealing, the legend on which has not yet been deciphered satisfactorily, was published by G. A. P. Hunter about four decades ago.[2] He also noticed there some bricks assignable to the Gupta period.[3] Recently a copper-plate charter, and for that matter the only complete epigraph, of the Vākāṭaka king Pṛithivīsheṇa II, has been reported from the same site.[4]

The object of the present note is to bring to light another interesting antiquity from the same locality. It is intaglio of soapstone the inscribed surface of which is roughly roundish. Its maximum and minimum diameters are 2·07 cm. and 2·02 cm. respectively. The maximum depth is 0·87 cm, minimum depth being 0·34 cm. It bears a short inscription in two lines incised in the positive which reads as follows :—

Line 1. *Śrī-Mādha-*
Line 2. *varājā.*

(**Pl. I. 6**)

The palaeography of the inscription suggests for it a date somewhere in the Gupta Vākāṭaka period. The characters are of the nail-headed variety. The letters *ja*, *ma* and *ra* resemble closely the same characters in the Deotek stone inscription of Vākāṭaka Rudrasena I except for the box-heads.[5] *Va* on our intaglio, the lower part of which is off the flan, bears close resemblance to the same letter seen on the coins of the Traikūṭakas,[6] while *Śrī* is partly similar to the same conjunct noticed in some Parivrājaka and other records.[7] The medial sign for *ī* in *śrī* shows a rather prominently downward curve to the right of the letter.

1. *JNSI*, III, pp. 99f. Also *vide* V. V. Mirashi, *Studies in Indology*, III (Nagpur, 1962), pp. 88-89, Pl. VI. 4.
2. *Śāradāśrama Vārshika* (Ed. by Y. K. Deshpande, Yeotmal, 1933), pp. 32-33, fig. no. 2 on plate facing p. 30.
3. *Ibid.*, pp. 31-32.
4. It is dated in the 17th regnal year of Pṛithivīsheṇa and is reported in *Taruṇa Bhārata* (Marathi daily, Nagpur), dated 28. 11. 1971, Sunday Supplement.
5. Mirashi, *Inscriptions of the Vākāṭakas, CII.*, V, Pl, I.
6. G. H. Ojha, *Bhāratīya Prāchīna Lipimālā*, Pl. X.
7. *Ibid*, Pl. XVII, text-line 1.

The medial sign for *ā* is turned down-ward in *mā* but shows a prominent upward curve in *rā* and *jā*.

The legend being deeply engraved in the positive, there is no doubt whatsoever that the object under consideration could not have been used for the purpose of sealing. It may consequently be best described as an intaglio even though no figure or design is cut into it. We cannot be sure about the use it was put to. It is possible that it may have served as an identification marks of its owner.

Mādhavarājā[1] to whom the present intaglio belonged is not known from any other source. The short inscription incised on the present intaglio also contains no indication regarding his identification or status. Although there is some evidence to indicate that the Vishṇukuṇḍin chief Mādhavavarman Janāśraya held Maharashtra, probably including Vidarbha, for some time after the downfall of the Vākāṭakas, one cannot be sure if he is to be identified with our Mādhavarājā. The absence of any regal style like *rājan* and *mahārāja* also goes against such a possibility. Though the name ends with *rājā*, this by itself does not necessarily indicate royal status, even though there is nothing impossible in it. However, the use of the honorifie *śrī* and the fact thas he needed such a neatly engraved intaglio as an identification mark seem to point out that he was an important personage.[2]

Ajay Mitra Shastri

7

A Nalanda Seal from Tripuri

[Pl. VI]

Tripurī or Tripura, represented by modern Tewar in the Jabalpur District of Madhya Pradesh, is a well-known ancient site. Archaeological explorations and excavations conducted so far have furnished enough evidence to show that it was an impor-

1. Grammatially speaking, the form Mādhavarājā is incorrect. The correct form is Mādhavarāja.
2. My thanks are due to my student Shri T. M. Ganvir, M. A., who handed over the intaglio to me for study and publication. He informs me that it was found in the field of one Shri Jhingruji Raut Patil at Mahurzari and that it was brought to his notice by Shri Mukundrao Warhade of Nagpur.

tant politico-cultural centre from the late Chalcolithic times (*circa* 1000 B. C.) to the end of the Kalachuri period (end of the 12th century A. D.).[1] Several ancient coins and seals discovered at this site have been published in the earlier volumes of this *Journal*.[2] Another interesting find from the same locality is published here.

Recently, a terracotta seal referring to the Great Monastery (Mahāvihāra) of Nālandā was found at Tewar by R. K. Sharma of the University of Jabalpur. It is brownish in colour and elliptical in shape. Measuring 4.51 cms. in width and 5.39 cms. in length, it is divided into two parts by a horizontal line formed by incision of dots. The upper part is occupied by a wheel (*dharmachakra*) on a pedestal flanked by a gazelle on either side. while in the lower field is incised in the negative in mediaeval Nāgarī characters the two-line legend which reads as follows :—

Line 1. *Śrī-Nālandā-Mahāvihā-*
Line 2. *rīy-ārya-bhikshu-saṅghasya*

i. e. of the honourable community of monks belonging to the Great Monastery of illustrious Nālandā. Below the legend we find an ornamental design comprising floral devices.

Pl. VI. 1

The seal, as indicated by the legend, undoubtedly belonged to the *bhikshu saṅgha* of the Mahāvihāra at Nālandā. A large number of sealings with the same legend and symbols has been reported to have been discovered in the course of excavations at the ancient site of Nālandā,[3] and the inscription on the present seal is literally identical with that seen on the sealing illustrated by Hirananda Sastri in the *Nālandā and its Epigraphical Material*, Pl. II (*b*), with the only difference that the inscription on our seal is

1. For a full discussion on the ancient history and archaeology of Tripurī see my book *Tripurī*, published by Madhya Pradesh Hindi Grantha Akadami, Bhopal, 1971.
2. Vol. XII (ii), pp. 126ff.; Vol. XIII (i), pp. 35 ff.; Vol. XVI (ii), pp. 280 f.; Vol. XVI (i), 65 ff.; 72, 73 ff.; Vol. XIX (i), p. 74; Vol. XXI(ii), pp. 110 f.; 186 f.
3. Hirananda Satsri (*Nālandā and its Epigraphical Material, MASI*, No. 66, Calcutta, 1342, p. 36) refers to the discovery of as many as 775 specimens.

in two lines as compared to that on the sealing from Nālandā which is in three lines.

The writing on the present seal is in the negative so that when impressed on any object we can have an inscription in the positive. There is no groove on the back as well so that it cannot be argued that it may be an impression from the positive. It was therefore, undoubtedly meant for sealing documents and other objects. The discovery of this seal at Tripurī is consequently very interesting, if not intriguing. It can, however, be explained away by assuming that some authority or some person intimately connected with the Mahāvihāra of Nālandā had come over to Tripurī where he had to stay for some time and brought with him the seal under study with the object of stamping the letters, etc. that he might be required to send to the Mahāvihāra. Probably he could not go back or if he went back, forgot to carry it with him. It is also not impossible that some inhabitant of Tripurī might have gone to Nālandā on pilgrimage and brought this seal with him as a memento.

It is worth mentioning in this connection that while sealing bearing the impression of the above inscription have been reported in large numbers from Nālandā, the seals are very rare, only two having been recovered.[1] The present seal is, therefore, the third to be discovered so far.

As we have seen above, the present seal is assignable, on palaeographic grounds to the mediaval period and goes to indicate that during the Kalachuri period Buddhism claimed some followers at Tripurī. It may be mentioned in this connection that quiet a few Buddhistic sculptures belonging to the Kalachuri period have been discovered at Tripurī and Bheraghat which formed part of the city of Tripurī at this time.[2] The seal under review thus affords another evidence of Buddhism in the Tripurī region.

Ajay Mitra Shastri and *R. K. Sharma*

1. *Ibid;*, p. 26.

2. For the description of some of these sculptures, see my *Tripurī*, pp. 148-151.

8

A NOTE ON THE NUMISMATIC DATA IN THE DANDAVIVEKA

The *Dhanadaṇḍasaṁkhyā* section of the *Daṇḍaviveka* by Vardhamāna Upādhyāya, who flourished in Mithilā (North Bihar) in the latter half of the fifteenth aud the early part of the sixteenth century A. D., mentions a number of early Indian coin-names. While pointing out certain errors in the published text of the said work, like *raksho'-laṅkaraṇa* for *vaksho-'laṅkaraṇa* and *Ropaka* for *Rūpaka*, etc., which escaped the notice of the learned editor Kamalakṛishṇa Smṛititīrtha of Bhāṭpāḍā, D. C. Sircar[1] refers to two verses of the work which are quotations from Bṛihaspati and Nārada respectively. The verses run as follows :

(1) *Tāmra-karsha-kṛtā mudrā vijñeyaḥ kārshikaḥ Paṇaḥ;*
sa eva Chāndrikaḥ(kā)proktās=tā(kta tā)ś=chatasras=tu Dhānikāḥ(kā).
tādvādāśa Suvarṇas=tu Dīnār-ākhyaḥ sa eva tu. (p. 27).

(2) *Kārshāpaṇas = Traikā jñeyās=tāś=chatasras=tu Dhānikāḥ (kā);*
te(tā) dvādaśa Suvarṇas=tu Dīnāro Dhānikaḥ smṛitaḥ. (p. 28).

While explaining the verses, Sircar observes that in the quotation from Bṛihaspati 'a copper *Kārshāpaṇa* is called *Chāndrikāh*, four of which made *Dhānikāḥ*, the plural number in the two words being unintelligible,' and 'in the quotation from Nārada *Kārshāpaṇa* is called *Trikā*, four of which made *Dhānikāḥ* (in the plural wrongly).' *Kārshapaṇa* being called *Chāndrikā* in the quotation from Bṛihaspati and *Trikā* in the quotation from Nārada puts some doubt on the reading of the word mentioned after *Kārshāpaṇa*, and it appears to have escaped the notice of both the learned editor of the work and Sircar that the word has been read as

1. *JNC*, IX, Pts. I-II, pp. 1-9.

2. *Nāradasmṛiti (The Institutes of Nārada)*, ed. Julius Jolly, verse 60; for Bṛihaspati and Kātyāyan, see D. R. Bhandarkar, *Carm. Lect.*, 1921, pp. 184, 204; *JNSI*, II, p. 7; VI, p, 60.

aṇḍikā in a frequently quoted verse occurring in the *smṛiti* of Nārada. The verse[2] runs as follows :

Kārshāpaṇo'ṇḍikā jñeyā tāś=chatasras=tu Dhānakāḥ;

Tā dvādaśa Suvarṇas=tu Dīnār-ākhyaḥ sa eva tu.

In fact, Sircar himself has accepted the reading *aṇḍikā* and made entries on it in his celebrated work *Indian Epigraphical Glossary* in the following words.

P. 19. '*Aṇḍikā*, weight equal to 1/4 of a *Māśa* (*JNSI*, Vol. XVI. p. 48), same as the copper *Paṇa* (*Ibid.*, Vol. II, p. 7); also called *Dhānaka* and regarded as equal to 4 *Kārshāpaṇas* or to 1/12th *Suvarṇa* (*ibid.*, p. 8).'

P. 428. '*Aṇḍikā*, *Aṇḍikā*, 1/4 of a *Māśa*; also regarded as the same as *Paṇa* which was 1/12 or 1/16 of a *Dīnāra* or *Suvarṇa* in value.'

In his entries on *Dhānaka* in the same work (p. 90), Sircar also refers to *Aṇḍikā* and states that *Dhānaka*, also called *Aṇḍikā*, is equal to 4 *Kārshāpaṇas* or 1/12 *Suvarṇa* (p. 430).

Sircar's contention that *Aṇḍikā* is also called *Dhānaka* and is equal to 4 *Kārshāpaṇus* or 1/12 *Suvarṇa* does not appear to be correct, as we shall see. However, he depends on A. S. Altekar's interpretation[1] of the verse of Nārada quoted above. Altekar explains the verse to mean that four *Kārshāpaṇas* make one *Aṇḍikā* or *Dhānaka* and 12 *Dhānakas* a *Suvarṇa* or *Dīnāra*. The verse, however states that *Kārshāpaṇa* is also called *Aṇḍikā*,[2] and 4 of them make one *Dhānaka* and 12 *Dhānakas* one *Dīnāra* which is also called *Suvarṇa*, i. e., *Aṇḍikā* is equal to 1/48th of a *Suvarṇa* or *Dīnāra* and not 1/12th of it, as Altekar and Sircar lead us to believe. According to D. R. Bhandarkar,[3] the *Kārshāpaṇa* here

1. *JNSI*, II, p. 8.

2. [That *Aṇḍikā* and *Paṇa* (copper *Kārshāpaṇa*) are synonymous is clearly stated in a verse quoted in some Nibandha works. The relevent portion of the verse runs as follows : अण्डिकापणशब्दौ तु पर्यायेण प्रकीर्तितौ Vide *Dharmakosa*, Vyavahārakāṇḍa, Vol. I, part I (Edited by Laxmanshastri Joshi, Wai, 1937), p. 535. —*A. M. S.*

3. *Op. cit.*, p. 189.

referred to is not a silver but a copper coin the well known *Paṇa*; and therefore he believes that 48 copper coins were equal to one golden *Suvarṇa*. The *smṛiti* of Brihaspati[1] supports Bhandarkar; for it first states that *Paṇa* was a copper coin and then adds that it was also called *Aṇḍikā*, 48 of which make one *Suvarṇa*.

S. Bandhopadhyaya

9

A REPOUSSE GOLD COIN OF PRASANNAMATRA FROM RAIPUR DISTRICT

[Pl. I]

The number of already known repousse gold coins of Prasannamātra, the well-known Śarabhapuriya chief of the Chhattisgarh region of Madhya Pradesh, is quite large. At least sixty-nine of them are known to me on record.[2] Recently I happened to see one such coin in the possession of Shri L. S. Nigam who was kind enough to allow me to publish it for which I am thankful to him. The coin comes from Mahasamund in the Raipur District of Madhya Pradesh and may be described as follows:

Metal : Gold ; Shape : round ; Diameter : 17.55 mm. ; Weight : 1. 330 gms.

Obverse. Divided into two parts by a horizontal line. In the upper half, an effigy of Garuḍa with human face, standing on the horizontal line with wings spread out ; to his proper right, crescent moon with a round dot above, and a wheel (*chakra*) encircled by dots; to his proper left, the so-called sun-symbol and a conch-shell (*śanka*) opening to the right. In the lower half below the horizontal

1, Cf. *JNSI*, II, p. 7 and note 22.

2. For these coins see, *Proceedings of the 5th Oriental Conference*, Lahore, p. 461: *IHQ*, IX, p. 595; *JAHRS*, IV, pp. 195ff ; Majumdar-Altekar, *The Gupta-Vākāṭaka Age*, p. 57, fn. 3; *ASI, AR*, 1926-27, p. 230; *JNSI*, XII, p 8, Pl. I. 4-6; XVI, p. 216f., *Inventory of Hoards and Finds of Coins and Seals from Madhya Pradesh*, p. 13.

line. the legend *Śrī-Prasannamātra* in box-headed characters; below the letter *sa,* a *pūrṇa-ghaṭa* with a lid above.

Reverse : Blank.

Pl. I. 4.

It would be seen from the above description, that the coin under reference is of the usual type and forms only a numerical addition to quite a large number already known.

S. K. Sullery

10

A RARE COIN OF SHAMSU-D-DIN MAHMUD SHAH

[Pl. IV]

Of the Delhi Sultans, the coins of the ephemeral pretender Shamsu-d-dīn Maḥmūd Shāh are very rare. Only four specimens, all in billon and divided into two types A and B, are known so far.[1] A new billon coin of type A from Babhut Mal Dugar's collection is being published here.

Billon; round, 1·6 cm.; weight 3·6 gm.

Obverse :	*Reverse* :
السلطان الا	ابو المظفر
عظم شمس الو	محمود شاه
نيا و الدين	السلطان ٧٨

Pl. IV. 14

This coin differs from the earlier known examples in giving the date as ٧٨ which should be read as ٧١٨. Its slightly higher weight suggests it to be comparatively less circulated than the already published pieces.

1. [The date on the coin is clearly ٧١٨ and not only ٧٨. while ١٨ are bold and quite clear ٧ is a little smaller, and is at distant from 1.—*P.L.G.*]

Rodgers, who was the first person to get this type of coin, thought that these coins were struck either by Asadud-dīn, cousin of 'Alau-d-dīn Muḥammad Shāh or by Wafā Beg, Mubārak Shāh's regent in Delhi during the absence of the Sultan when he led an expedition to Deogiri which had been besieged by Harpal Deo.[1] Whitehead and Wright also held that Asadu-d-dīn who was betrayed and later executed alongwith many of his accomplices hatched a conspiracy in the capital during the Sultan's absence and assuming the royal honours issued coins in his name.[2] Hodivala, however, has tried to identify the issuer of these coins, on the basis of a manuscript named *Futuh-us-salātīn*, with Malik Maḥmūd Yaklākhi of Deccan who, soon after Sultan's departure for his capital city, revolted against his master and struck coins in his own name assuming the royal honours.[3] Singhal, too, seems to be supporting Hodivala.[4] Whitehead has controverted this view on the basis of the findspots of the coins of Shamsu-d-dīn Mahmūd Shāh.[5] Our coin also comes from the Delhi region and corroborates Whitehead's view.

Devendra Handa

1. The first coin was found from the Panjab by C J. Rodgers (*JRAS*, 1881, p. 24), the second by R. B. Whitehead in 1910 in the collection of a money-chager in Chandni Chowk, Delhi (*JPHS*. I, p. 81; *NS*, XIV (83), p. 565; XVII (102, p. 123), the third in 1911 at Mehrauli by Whitehead and H. Nelson Wright and the fourth again by Whitehead from Thanesar sometime during the First World War (H. Nelson Wright, *The Coinage and Metrology of the Sultans of Delhi*, Delhi, 1936, p 103; and R. B. Whitehead, *JNSI*, XXIII, pp. 330-2). The first three coins are of type A and the fourth of type B which has a similar obverse but differs in the reverse having.

   "In circle شاه

   محمود

   Around in Nāgarī letters—*ltan Sams-*."

2. Rodgers, *op. cit.*
3. *JNSI*, III, p. 105.
4. *Vide* his comments on the articles of Rodgers and Whitehead (Nos. A 47 and A 70-71) in his *Bibliography of Indian Coins*, Part II, Bombay, 1952 pp. 66 and 24.
5. *JNSI*, XXIII, p. 360.

11

A SILVER HALF TANKA OF BAZ BAHADUR, 969 H.

[Pl. IV]

Recently a silver half *taṅka* of Baz Bahadur which bears the date 969 Hijri, came to my notice at Indore. Silver *taṅkas* of Baz Bahadur are exceedingly rare and prior to the notice of this issue only one coin was noticed by C. R. Singhal.[1] The coin under review is unique in more than one way. Firstly, this is the only coin noticed so far of this rular which bears a date and secondly it is of a new type with a legend different from the one published by Singhal.[2] The details of the coin are as under :—

Shape: Round; Metal: Silver; Size,. 8"; weight 6.873. grammes.

Obverse : The Kalima.

Reverse : ۱ باز بهادر شاه
ابو المظفر
خلد الله ملکه
۹۶۹

Pl. IV. 13

Baz Bahadur, also known as Bayazid, after the death of his father Sujat Khan ascended the throne of Malwa in 963 Hijri (1555 A. D.). He was the most accomplished man of his day in the science of music and in Hindi songs.[3] In 968 Hijri (March 1561, A. D.) Akbar's forces under the command of Adam Khan

1. Vide *Numismatic Supplement,* No. XLVII, Vol. III, No. 2 for 1937-38 pp. 121 and 137. Coin No. 117(a) Plate No. 13

2. The coin published by C. R. Singhal does not bear any date. The legend of the coin is as under :—

Obverse : The Kalima

Reverse : باز بهادر شاه سلطان
خلد الله ملکه

3. Nizammuddin Ahmad, *Tabqat-i Akbari,* p. 270 (E & D. Vol. V).

led an expedition to Malwa; and near Sarangpur, Malwa forces were completely routed by the imperial army and Baz Bahadur fled towards Khandesh.[1] Thus by the end of 968 Hijri, Malwa for the time being came under the sway of the Mughals. It appears that this victory was neither complete nor final, for Baz Bahadur did not accept the defeat and fled towards Khandesh and thence towards Bijagarh. In the meanwhile Adam Khan, owing to his bad conduct at Mandu, was recalled by Akbar and Pir Muhammad Khan was posted instead, to look after the administration of Malwa.[2] He carried on the war against Baz Bahadur and compelled him to quit his dominions and snatched away the fort of Bijagarh. Baz Bahadur took protection under the rular of Burhanpur and with the help of Mubārak Khan Farukhi, the ruler of Khandesh and Tufal Khan, the ruler of Berar, advanced against Pir Muhammad, who had retreated to Bijagarh, where contrary to the advice of his officers, he gave battle to Baz Bahadur. He was defeated in action, and eventually drowned in retreat while crossing the Narmada.[3] Thus Baz Bahadur in the year 969 Hijri recovered all his lost kingdom of Malwa.[4] It appears that the coin under review was minted in this year as it bears the date 969 Hijri. Uptil now it was presumed by scholars that Baz Bahadur ruled and minted coins upto 968 Hijri.[5] Thus it would be wrong to accept the date 968 Hijri as the year of the conquest of Malwa. After the death of Pir Muhammad and the defeat of the imperial forces, Akbar realised that it was a great loss to the Mughal prestige which must be at once retrieved. Akbar, therefore, nominated Abdullah Khan Uzbeg for the conquest of Malwa.[6] When Baz Bahadur heard of the fresh arrival of the Mughals he lost his courage and evacuated

1. Badaoni, *Muntakhabut-Tawārikha*, Text p. 47, Tr. p. 42. (Lowe); Abul Fazl, *Akbar Nāmā*, Vol, II, Text p. 137, Tr. pp. 212-213; Briggs, Vol II, pp. 205-206.

2. *Akbar Nāmā*, Text p. 152, Tr. p. 235 (H. Beveridge).

3. Briggs, Vol. II, p. 210; Badaoni, Vol. II, Tr. 47 (Lowe 1924).

4. *Akbar Nāmā*, Vol. II, p. 259; Briggs, p. 210; and *Tabaqāt-i-Akbari*, pp. 275-76, (E & D, Vol. V).

5. C. R. Singhal gives it as 968 Hijri, vide *Numismatic Suppl.* p. 137.

6 *Akbar Nāmā*, pp. 259-60; Briggs, p. 210 and *Tabaqāt-i-Akbari*, p. 276.

Malwa. Thus by the end of 969 Hijri (1562 A. D.) Baz Bahadur, rule in Malwa came to an end resulting in the final annexation of the province to the Mughal Empire.

The study of the coin under review leads us to the conclusion that Baz Bahadur continued to rule in Malwa upto 969 Hijri and his defeat at the hands of Adam Khan was a temporary phase in the history of Malwa.

S. K. Bhatta.

12

A NOTE ON THE COINS OF DEVA MANIKYA THE KING OF TRIPURA

(Pl. VI)

Some time back while passing through Calcutta, K.P. Dutta, Dy. Director, Department of Education, Tripurā, very kindly showed us a silver *taṅka* coin and allowed us to take its photograph and measurement for our subsequent study and record.

The issuer of the coin in question is Deva Māṇikya, the 153rd ruler of Tripurā as per the genealogical table of the Tripurā dynasty given in the *Rājamālā*.[1] His coin legend appears to read *[D]urāsāra-snāyi-Tripuraśrī-Śrī-Deva Māṇikya-Padmāvatyau.* (Bathed at Durāsāra, the lord of Tripurā, the illustrious Deva Māṇikya [and queen] Padmāvatī. The *Rājamālā* also corroborates the fact of the holy bath as well as a coin being struck by Deva Māṇikya to commemorate the occasion :—

Devamāṇikya mahārāja ati subhājan;
bhuluā āmala kari samudra gaman.
phalamati tīrtha snāna kare mahāmati;
mohara mārila tathā dāna dharma yoti.
durāśā valiā sei sthānera nāma bale;
snāns-tarpaṇa tathāte ṇripati karile.[2]

This shows that after a victory over Bhuluā, Deva Māṇikya had his holy bath at Phalamati Tīrtha *alias* Durāśā and struck a coin to commemorate the occasion.

1. K. P. Sen, *Rājamālā*, Vol, II, Tripurā, Agartala, 1927 p. 24.
2. *Ibid.*, p. 33.

According to the version of another *Rājamālā*,[1] the holy bath was taken by Deva Māṇikya at Dhurāsā after a victory over Bhuluā:—

> "*Dhurāsā kahiā sei sthānke kahila;*
> *sekhānete mahārājā mohara mārila*.[2]

Out of the two *Rājamālās*, one gives the name of the place as *Durāśā* and the other as *Dhurāsā*, while the legend on the coin shows *[D]urāsāra*. However, the problem may be solved if the characters of the legend could be studied properly. The first letter of the legend is obliterated. Therefore, it is not possible to make out whether it was *da* or *dha*. But the second and the fourth letters of the legend are *ra*, because both the letter are quite similar to *ra* of *Tripuraśrī*, while the letter *va* of Deva Māṇikya and Padmāvati is different. With the quotations of the *Rājamālās*, and the inscription on the coin in question the first word of the legend on the coin should be either *Durāsāra* or *Dhurāsāra*. But *Durāsāra* has an etymological meaning (दुः=पुण्यजनकत्वाद् दुर्गमः, यः आसारः धारासम्पातः जलप्रपातः इत्यर्थः). Therefore, we read the first alphabet as *da* and consequently the first word of the legend as *Durāsāra*.

The reverse bears a device of a lion in a grotesque form, with a crescent with dot mark at the top. Below its feet is the date Śaka 1442 (1520 A. D.), the installation year of Deva Māṇikya.[3] Lion, the royal insignia, is the vehicle of Durgā, which signifies the devotion of the royal family to the cult of Śakti, while the symbol of crescent with dot probably denotes the Lunar (*Chandra*) origin[4] of the ruling dynasty. Few stray thick dots

1. *Rājamālā*, published by the Department of Education, Tripurā, Agartala, 1967.
2. *Ibid.*, p. 32.
3. *Ibid* , p. 32, refers to a stone inscription of Dhanya Māṇikya, the fathar of Deva Māṇikya, dated Śaka 1442 (चौद्दस व्यालिनस सके ॥ १४४२ ॥). Now that a coin of Deva Māṇikya dated Śaka 1442 is available, it is evident that after the death of his father, Deva Māṇikya was duly installed as king in the year Śaka 1442 (हरिनाम स्रवने नृपति स्वर्ग गेल । तान पुत्र श्रीदेवमाणिक्य राजा छैल ॥).
4. K. P. Sen, op. cit., p. 93, copper plate inseription—

   चन्द्रवंशोद्भवः स्वाप महामाणिक्यजः सुधीः ।
   श्रीश्रीमद्धर्ममाणिक्य भूपश्चन्द्रकुलोद्भवः ॥

appear around the lion, the significance of which is not known at present.

The state of preservation of the coin, under discussion, is rather poor. We presume that the coin was once used as a pendant and a portion of it got badly damaged while removing the hook, as a result of which the last letter of the queen's name *tyau* is hardly readable. The coin is now in the Tripurā State Museum. No coin of Deva Māṇikya have yet been found between Śaka 1443 and 1447. But a coin of Deva Māṇikya, in the cabinet of the Dacca Museum, bears the date Śaka 1448.[1]

Thereafter, two coins of Deva Māṇikya, dated Śaka 1450[2] and 1452 respectively, glorify the king in the legend as the conqueror of Suvarṇagrāma.[3] The former coin was in the possession of P. K. Unny of Calcutta, while the latter is in the cabinet of G. S. Beed of Calcutta.

The most unusual feature of these two coins is that though both commemorate the victory of Suvarṇagrāma, their dates of issue are different, namely, Śaka 1450 and 1452 respectively. Without any corroborative evidence it is difficult in the present state of our knowledge to determine whether the coins were struck to celebrate two different victories over Suvarṇagrāma, or they were issued at two different dates to commemorate a single victory. However, this is a unique phenomenon in the history of Tripurā coinage.

1. Muhammad Reza-ur-Rahim, "Some unique coins of Hill Tipperah at Dacca Museum", *Journal of the Pakistan Historical Society*, Vol. IV., part II, p. 114. The date of the coin has been read by the writer as 2(8)8. The writer further speaks of two shroff marks and four ornamentation marks, one of them disfiguring the second digit of the date. The statement implies that first, third and fourth digits of the date were not disturbed by the shroff or ornamentation marks. Moreover, a photograph of the coin of Deva Māṇikya printed in the said *Journal* which is quite distinct gives the date as Śaka 1(4)48. However, Md. Rahim has correctly equated it to 1526 A. D.
2. Coin published by the present writers.—"Tripurār mudrāya mūrtividyār prabhāv", *Ravivāsarīya Ānanda Bāzār Patrikā*, Calcutta, June 21, 1970.
3. *Ibid.*, Suvarṇṇagrāma was read as 'Suvantagrāma. Since its publication we have been advised by Dr. D. C. Sircar to rectify the reading as Suvarṇagrāma, which in our opinion also should be the correct form. We are grateful to Dr. Sircar for his kind suggestion.

The above-mentioned coins of Deva Māṇikya may be described as follows:—

1. AR. full ṭaṅka, weight : 10. 15 gms. (156·6 grains); size : 24 mm.

Location : Tripura State Museum.

Obverse : In a square with scroll-work in segments, four-line legend in archaic Bengali script.

1. *[D]urāsāra-snā-*
2. *yi-Tripuraśrī-*
3. *Śrī-Deva Māṇi-*
4. *kya-Padmāvatyau.*

"[Struck] by the lord of Tripurā, the illustrious Deva Māṇikya [and queen] Padmāvatī, who bathed at Durāsāra [waterfall at impassable site.]"

Reverse : In a circle with lotus-petal ornament in the margin, grotesque lion running to left, with the right forepaw raised, a 'Crescent with dot' mark on its back. Two thick dots on the mouth, and one on the neck. The date in exergue *Śaka 1442.*

Pl. VI. 2

2. AR. full ṭaṅka., weight: 10·47 gms. (161·6 grains); size ; 18·7 mm.

Location : Dacca Museum.

Obverse : Arrangements same as on No. 1.

1. *Śrī Śrī-Deva-*
2. *Māṇikyade-*
3. *va-Śrī-Padmā-*
4. *vatidevyau.*

"The illustrious Deva Māṇikya [and queen] Padmāvati."

Reverse : In an ornamented circle, a grotesque lion running to proper right, with a crescent with dot mark at the top. Below its feet *Śaka 1[4]48.* **Not illustrated**

3. AR. full ṭaṅka., weight : 10·42 gms. (160.8 grains); size : 23·80 mm.

P. K. Unny Collection.

Obverse : Same as on No. 1., but legend in five lines.

1. *(S)uvarṇṇagrā-*
2. *ma-vijayi-*
3. *Śri-Śrī--Deva-*
4. *Māṇikya-Śrī-*
5. *[Pa]dmāva[tyau].*

"[Struck by] illustrious Deva Māṇikya, the conqueror of Suvarṇagrāma, [and queen] Padmāvatī."

Reverse. In a circle, having lotus-petal ornament around, grotesque lion to left. A crescent with dot mark at the top and below its feet— *Śaka 1450.* **Pl. VI. 3**

4. AR. full ṭaṅk., weight : 10. 96 gms. (169.1 grains); size : 24f. 70 mm.

G. S. Beed Collection.

Obverse. Same as No 3.

1. *[S]uvarṇṇagrā-*
2. *ma–vijayi*
3. *Śrī–Śrī–Deva*
4. *Māṇikya–Śrī*
5. *Padmavatyau.*

"[Struck by] illustrious Deva Māṇikya, the conqueror of Suvarṇagrāma, [and queen] Padmāvatī".

Reverse. In an ornamented circle, a grotesque lion to right with Crescent-with-dot mark at the top. Four thick dots; two on the mouth, one under the neck, and the last in between the hind-most leg and the upturned tail. Below its feet *Śaka 1425.*

Pl. VI. 4

Vasant Chaudhury & Parimal Ray

13

ON THE DATES ON THE COINAGE OF COOCH BEHAR

In an interesting paper on 'New materials regarding the coinage of Cooch Behar' read at the 59th Annual Conference of the Numismatic Society of India,[1] V. Chaudhury and P. Ray

1. [Since published in *J.N S I*, *XXXIII*, Pt. 1, pp. 126-132.—*A.M.S.*]

informed us of the discovery of the coins of two kings of Cooch Behar including those of Vīranārāyaṇa. The name of Vīranārāyaṇa is well known in the history of Cooch Behar but the evidence of his coins has not been recorded earlier. For this reason, the article deserves careful attention.

The authors conclude that Lakshmīnārāyaṇa, the father of Vīranārāyaṇa, died in Śaka 1548, and immediately after that Vīranārāyaṇa ascended the throne and issued coins in the same year (i. e. in Śaka 1548). But the fact is that the exact date of Lakshmīnārāyaṇa's death cannot be ascertained properly. The main source of information in this connection are the letters of the Jesuit missionaries.[1]

It appears that in September 1626 A. D. Stephen Cacella, a Jesuit missionary of Portuguese origin, along with his colleague John Cabral and king Satrājit of Bhūshaṇā (Pandu) met Mahārājā Lakshmīnārāyaṇa (Liquinarane) at Hajo (Azo) and from there the missionaries arrived on October 21, 1626 A. D. (Śaka 1548) at Cooch Behar (Bihār) which was being governed by the heir-apparent (*Gaburrasa*)[2] who was apparently none but Vīranārāyaṇa himself, the only son of the chief queen (*pātarāṇī*)[3] of Lakshmīnārāyaṇa. Next before leaving for Bhotānta (i. e. Bhutan) on February 2, 1627 A. D. (Śaka 1548), both Cacella and Cabral are said to have met the heir-apparent (*Gaburrasa*) again and obtained a presentation of horse and a letter of introduction from the latter.

The above information is mainly obtained from a letter of Stephen Cacella, dated the 4th October 1627 (Śaka 1549), where in it has been stated that the death of Lakshmīnārāyaṇa occurred only recently.[4]

1. Cf. *Early Jesuit Travellers in Central Asia*, 1603-1721, edited by C. Wessels, 1924.
2. *Ibid.*, p. 126-127, 131. In Cooch Behar *Cabur* is used in the sense of '*yuvā*' (young) and *shāh* in the sense of *rājā* (king); or in other words the would-be king, and this has been represented as 'Gaburrasa' by Stephen Casella in his letters. We also come across the use of words like *Gāburnāzir* or *Gāburdewān* in a similar sense in Cooch Behar. *A History of Cooch Behar*, translated from original Bengāli by S. C. Chosal, 1942, p. 184fn,
3. This is known from the *Rājopākhyāna*, *A History of Cooch Behar*, op, cit, p. 190.
4. C. Wessels, *op, cit.*, pp. 123ff.

Now, the Śaka year starts generally in the last week of March and we have reason to believe that Lakshmīnārāyaṇa lived more than two months after the departure of the Jesuit missionaries from Bihār (i. e. Cooch Behar), and this justified his issuing coins in Śaka 1549,[1] a fact which has been overlooked by the learned authors. Coins of this date exist in the Cooch Bihar Sahitya Sabha and Cooch Bihar Treasury. One such coin is described below.

AR; round; 153.8 grains.

Obverse. Within dotted circle

1. *Sri Sri ma-*
2. *llakshmīnārāya-*
3. *nasya sake*
4. *1549*

Reverse. Within dotted circle

1. *Sri Sri*
2. *Sivacharaṇa*
3. *kamala-madhu-*
4. *karasya.*

Pl. IV. 15

As regards the presence of the Śaka year 1548 on the coins of Vīranārāyaṇa if, of course, the reading is correct, it may be said that these were not actually coins but medallions issued in honour of Lord Krishṇa during the life-time of Lakshmīnārāyaṇa, possibly with the latter's permission. This explains also the paucity of this type of issues which were naturally not minted in large number. It may be said in this connection that Lakshmīnārāyaṇa towards the latter part of his reign received with great honour the famous Vaishṇavite scholars viz., Mādhavadeva and Dāmodaradeva, both of whom were compelled to leave their own land[2] owing to the oppression of the Āhom king. Lakshmīnārāyaṇa and the heir-apparent Vīranārāyaṇa and other members of the royal family adopted the Vaishṇava religion of Mādhavadeva. Lakshmīnārāyaṇa also declared this new religion as the religion of the

1. Two of these coins are preserved in the Cooch Bihar Sāhitya Sabhā. See *A History of Cooch Behar*, plate Kha (coin no. 3) opposite p. 346.
2. *Ibid.*, p. 188.

State.[1] This resulted in the prohibition of animal sacrifices in all religious ceremonies of the State for the time being.[2]

Incidentally, it may also be mentioned that we do not come across any other king of Cooch Behar describing himself as the devotee of Kṛishṇa (cf. *Kṛishṇa-charaṇa-kamala-madhukarasya*), rather these rulers always preferred to described themselves in the traditional way as the devotee of Śiva (cf. *Śiva-charaṇa-kamala-madhukarasya*) on their coins. Even Lakshmīnārāyaṇa, who became a devout Vaishṇava towards the latter part of his reign, always presents himself as a devotee of Śiva on his coins.

P. K. Bhattacharyya

14

ANDAMAN TOKENS

(Pl. I)

In 1971 appeared in the American numismatic market about 800 copper rectangular thin small plaque-like object etched with—

ANDAMAN

ISLANDS

1860

ONE RUPEE

Pl, I. 7.[3]

and said to be the Rupee token of the Andaman Islands. But soon their authenticity was doubted and some American numismatic scholars and researchers took them to be a fantasy. The suspicion was based by them on the grounds that they never appeared in any numismatic publications and that the colour of the metal and the appearance of the letters engraved on the plaque give them no antiquity. One of the American coin-collectors brought this plaque to my notice and wanted my comments. What I wrote to him was later published in the *Coin World* and I take this opportunity to place it before the Indian scholars and coin-collectors for their information.

1. Cf. the colophon of the *Nāmamālikā* composed by Mādhavadeva; see also A. A, Khan Chowdhury, *Coochbeharer Itihās* (Bengali), p. 151f.
2. *Loc. cit.*
3. The photograph is being published here by the courtesy of *Coin World*,

In is well known that during the British rule in India, Andaman Islands were used as a penal settlement, where criminals from India and Burma were transported for life imprisonment and were kept at Port Blair. When it was started first, its isolation and uncertainty of communications with the outer world were extreme. In September and October 1860, Captain J. C. Houghton, the Superintendent of the Penal settlement had to face a depleted treasury and he required money for many immediate payments. To meet these difficulties, he issued tickets (tokens) cut out from card-boards, duly sealed and signed, which passed current for one rupee. These card-board tickets or tokens were all hand-written as then there was no printing press in that island. After the first issue, some changes were made in them to avoid forgery. Six thousand such tickets were issued every month.

Captain Houghton, when blessed with success, thought that the use of tokens in place of cash would be advantageous in the settlement consisting entirely of convicts and those in charge of them from a disciplinary point of view. It would provide local currency, not easily exchangeable by parties on board ships.

He therefore recommended to the Goyernment of India for the permanent continuance of a token currency for Andaman and suggested that it be made of copper having simple inscription ANDAMAN ONE RUPEE TOKEN and, as an alternatixe to new die, he also suggested the use of the die of the double gold muhar or any coin or medal not in general use. He also wanted a hole in the centre of the token. He ordered 20,000 tokens as the first shipment.

The idea of Captain Houghton was approved by the Government of India and the Mint Master of the Calcutta mint took both the suggestions together. He used the design of the Straits Settlement's full cent for one side of the token and his inscription for the other. The token, thus produced, may be described as follows :

Weight 144 to 145 grains; width 1·15".

Obverse. Crowned head of Queen Victoria.

Reverse. In wreath ONE RUPEE ; outside ANDAMAN TOKEN 1861.

Some 20,000 tokens of this type were sent to Port Blair in 1861. In 1866 again 20,000 tokens were sent, which had the date 1866. If any other consignment of these tokens was sent later to Port Blair from Calcutta Mint is not known. The only other thing that is known is that these tokens were withdrawn on April 28, 1870. It was then found that 17,778 tokens did not return to the treasury.

The only known token in India is that which is described by C. J. Rogers in his *Catalogue of the Coins in the Indian Museum*, part IV (1896), (page 198). The third edition of the *Guide Book and Catalogue of British Commonwealth Coins* published by Regency Coin & Stamp Co. Ltd. (Canada) mentions that the rare patterns of the above design but without the central hole are known. It also refers to 1861 issue without a central hole. A specimen of the 1866 issue but dated 1861 and without a central hole is in the British Museum, according to this book. How many of these token exist in the coin collector's cabinets is not known; but it is estimated in that book that 20 each of the two years must be existing and all of them in thc collections in Great Britain.

It would thus appear that a copper token, rectangular in shape, was never issued in the year 1860; and the pieces that were floating in the American market were the imaginative creations of some ingenious mind. Whosoever had made these rectangular pieces knew that Andaman islands did issue tokens of one rupee in 1860; He also knew something about the inscription suggested by Captain Houghton. But he failed to realise that the tokens issued in 1860 were not of copper; he was also unaware about the genuine tokens issued in 1861, which were round.

P. L. Gupta

15

MEDAL COMMEMORATING THE CREATION OF MAHARASHTRA STATE.

[Pl. V]

On first May, 1960 a separate Maharashtra State came into existence,[1] and on this occasion a commemorative medal was

1. Bifurcation of bilingual Bombay State into two unilingual States of Maharashtra and Gujarat.

issued by the said State Government. The description of it is as follows :—

Shape : round. size : 31.5 mm., thickness : 3 mm; weight : 17·3 grms. Cupro-nickel. Corrugated outer edge (known as the 'reeding').

Obverse : In the centre an oil lamp having eight wicks alight (seven visible and one hidden). It is surrounded by the legend in Sanskrit, at the top प्रतिपच्चंद्रलेखेव वर्धिष्णुर्विश्ववन्दिता[1] and at the bottom महाराष्ट्रस्य राज्यस्य मुद्राभद्राय राजते. The whole is surrounded by a wreath of lotus flowers.

The translation of the above legend with its implied meaning into English is as 'This Seal of the Maharashtra State stands solidly for the welfare of the people. Its influence will grow day by day like the phases of the waxing moon. As people generally use to worship the first day of waxing moon this seal will instill and stimulate the expectations in the minds of the people for the full glory of the State'.

Reverse : In the centre the national emblem of the Government of India (four lions standing back to back etc.) around legend in Marathi, in Devanāgarī script as महाराष्ट्र राज्य स्थापना महोत्सव at the top and वशाख ११, १७७२. १ में १९६० at the bottom. The whole is surrounded by the same design of wreath as on the obverse.

The translation of the legend on the reverse is 'The inaugural festival of the Maharashtra State' Vaiśākha 11, 1882, 1st May, 1960.

D. M. Phatak

A Post-Script

Rare Indo-Greek Coins.

Since writing my note, published on page of this *Journal* I have most courteously been allowed by Mr. H.de S. Shortt to examine the Indo-Greek portion of his collection.

1. The Sanskrit Legend on the obverse of the medal seems to have been adopted from the seal of Śrī Rājā Śiva Chhatrapati, with necessary modificātions.

The statement in the said note, that he possesses a spear thrusting type drachm of Amyntas is taken from *The Coin Types of the Indo-Greek Kings* by A. K. Narain, but regretably is incorrect. Of the three drachms of Amyntas in Mr. Shortt's collection, not one is of the spear thrusting variety. He does, however, possess an extremely worn helmeted head drachm of Heliocles.

I have also recently learned of a second specimen of the horse's head bronze of Euthydemus belonging to Dr. Hollis, Oxford.

C. A. Kirkpatrick

7171A

ON THE AUTHENTICITY OF AN ALLEGED GOLD PUNCH MARKED COIN

(Pl. VII)

H. C. Bhardwaj & S. Misra[1]

Introduction

So far the earliest coinage of India is represented by the Punch-marked coins made of silver and copper. A large number of these have been reported from various hoards and archaeological excavations throughout India. No gold punch-marked coin has so far been reported either from any hoard or from archaeological excavations. However, some numismatists take Pāṇini's reference to the *Śatamānas* as an allusion to gold coins on the bāsis of literary evidence. *Niśka* is also considered by some numismatists as a gold coin, prevalent in Vedic period. No credence should be given to the reports of stray finds of gold punch-marked coins until they are reported from stratified archaeological excavations or their authenticity is proved by the scientific and metallurgical investigations.

The present paper reports on the metallurgical study of an alleged gold punch-marked coin as part of the larger programme of metallurgical investigation of Early Indian metallic objects and artefacts jointly being conducted by the archaeological laboratory and the Department of Metallurgical Engineering, both of Banaras Hindu University.

One gold punch-marked coin was referred to the authors by Dr. T. P. Verma, Assistant Secretary, Numismatic Society of India, for examination to decide its authenticity or otherwise on the basis of the intrinsic evidence of the coin itself. In the meanwhile two gold punch-marked coins have also been reported by Dr. S. N. Chaturvedi of Gorakhpur University and have

1 H. C. Bhardwaj, Archaeological Laboratory, Department of A. I. H. C. and Archaeology, B H.U ; S. Misra, Department of Metallurgical Engineering, Institute of Technology, B. H U

been heralded by him as the most important numismatic find since 1971.[1]

Provenance

The coin under investigation belongs to one Śri Śhriprakāsh Agrawal of Bhabua, District Shahabad, Bihar.

Symbols :

Obverse. (i) Sun; (ii) six-armed symbol with three arrows and three ovals; the latter are solid and based alternately around a circle containing a dot; (iii) tree; (iv) bull facing to right; (v) an elephant facing to right. A few other minor symbols also occur.[2]

Reverse : Blank.

Weight	5·5776 gm.
Shape	Oval, 2·9 cm. x2. 25 cm.

(**Pl. VII. 1**)

The coin is thinner at apex. Red stains very clear over one of the symbols.

Experlmental Procedure

Since nothing is known about the coin from the circumstantial evidence the coin was subjected to various scientific tests. However, due to the possible intrinsic value of the coin we were not allowed to sample and only non-destructive tests were undertaken.

Chemical composition has been determined by means of specific gravity measurement using Archemedian principle. The metallographic examination has been made to throw light on the internal microstructure and fabrication technique. To locate internal heterogeneity, pits and porosity common with ancient metal objects X-ray radiography has been done. The results have been supplemented by X-ray diffraction and micro-hardness measurements.

1. *Northern India Patrika* dated 26th March, 1972. [A paper on these coins by Chaturvedi is included in the next part of the *Journal*. —A M.S.]
2. The indentification of these symbols was done very kindly by Dr. Nisar Ahmad of the Deptt. of A. I. H. C. & Archaeology, Banaras Hindu University.

Specific gravity measurement was carried out by the technique described in an earlier publication by the authors.[1]

Metallographic Examination

The reverse of the coin which was devoid of any symbols was hand-polished using sylvet cloth and silvo. Etching was done by cold aqua regia. This did not present any difficulty contrary to our experience with gold coins from Gupta period.[2]

Radiography

The coin was radiographed using tungsten radiation with 60, 70, 75 and 80 K.volts with exposure of five seconds each. The radiographs were recorded on a photographic film.

X-ray Diffraction

The sample was examined by Philips X-ray Diffractometer using copper K alpha radiation; 4^0 slit and fast scanning speed. The diffraction pattern of the polycrystalline sample was recorded on a chart.

Micro-hardess Measurements

The coin was indented by the diamond pyramid indentor using a loan of 20 g by means of Vicker Hardness apparatus M. T. Russian. The indentations were measured by means of a micrometer. An average of three indentations was taken.

Results and Discussion

The macro-examination shows smooth yellow surface without any cavity, pit or crack. The embossing was only on the obverse. The symbols are well punched and deeper than those on silver punch-marked coins. The tree symbol may be taken as the class mark of the coin.[3] This symbol occurs as the class mark of the coins of series II. The absence of cavities, pits etc. in ancient coins and metal pieces is rare. The Gupta period gold coin examined by us showed cavities.

The specific gravity of the coin is 15.94 which corresponds to about 80% gold. The remainder is informed to be copper. This, however, assumes the absence of any other element in sizeable

1. *JNSI.*, XXXIII, Pt. 2, pp. 123.
2. *Ibid*, 123–27.
3. Information given by Dr. N. Ahmad.

quantity. The absence of silver is inferred by the ease of etching and confirmed by spot test.

X-ray diffraction shows a face centred cubic structure with sharp reflection. There is no superstructure reflection indicating that the coin is not ordered in an atomic scale. This indicates that gold and copper atoms are distributed at random. The lattice parameter was calculated by the standard $\cos^2$ extrapolation yielding a value of 3.983 A^{O}. Assuming that the coin contains only gold and copper this value of lattice parameter corresponds to 20% of copper[1] in agreement with the result of specific gravity measurement. Typical radiograph is given in **Pl. VII. 2.** This reveals absence of porosity, inclusions, cracks etc. The microhardness shows a value of 170 kg/mm^2 which corresponds to the fact that copper produced better solution hardening of gold than that produced by silver. This is due to the greater atomic size disparity between gold and copper atoms than between gold and silver atoms.

Metallographic examination of the central region of the coin reveals the presence of fine and equiaxed grains. The microstructure of the peripheral region shows a dendritic structure. **Pl.VII. 3.**

Fabrication Technique

The coin seems to have been obtained from a cast head which was flattened over an anvil and then punched with a die bearing the symbols. The sharpness and depth of the symbols suggest that the die was made of harder material than those used for silver punch-marked coins. The flattening and subsequent punching are not uniform resulting in a thinner apex.

Alloying pattern

Natural gold-copper alloys in this composition range are not known. In India electrum (gold-silver alloy) of variable composition is known from Harappan period. Thus the alloying must have been intentional. This type of intentional alloying it less probable to be contemporary of punch-marked coins.

Metallurgical Basis of Dating the Coin

On the basis of the rate of atomic ordering it is possible to calculate an approximate age of the coin. Kinetic measurements

1. W. B. Pearson, *Handbook of Lattice Spacing aud Structure of Metals, Pergamon*, (London, 1958), p. 601.

of ordering on gold-copper alloys in the vicinity of the composition of the present coin have been made by Heurle and Gordon.[1] According to their result such a composition will be substantially ordered at room temperature in about 1000 years. The absence of any long range atomic ordering in the coin thus indicates that the coin is at, any rate, much younger than 1000 year.

Conclusion

On the basis of chemical composition, the alloying pattern, X-ray diffraction and radiography and metallographic examination we came to the conclusion that the features of the present coin are not compatible with the metallurgical techniques prevalent in the days of silver punch-marked coins. Further, on the basis of X-ray diffraction dating, the present coin cannot be an authentic punch-marked coin.

It would be advisable that no credence should be given to the gold punch-marked coins unless these coins are obtained from regular archaeological excavations or their authenticity is proved by detailed metallurgical investigations.

Acknowledgments

The authors are grateful to Drs. N. Ahmad and T.P. Verma, for kindly referring the coin to them and for helpful discussions. Thanks are due to Dr. T. R. Anantharaman, Professor and Head, Department of Metallurgical Engineering, and Dean, Faculty of Engineering and Technology, and Dr. K. K. Sinha, Head of the Department of A. I. H. C. & Archaeology, Banaras Hindu University.

1. F. M. d'Heurle and P. Gordon, *Acta Met.*, Vol. 9, (1961), pp. 304–314.

REVIEW

THE ECONOMIC FACTORS IN KUSHANA HISTORY

by B. N. Mukherjee. Pilgrim Publishers, Calcutta, 1970. pp. 114. Price Rs. 10.

The Kushāṇas played a dominant role in Indian history in the early centuries of the Christian era and their contributions to Indian life and culture are immense. The value of the study of the various aspects of their history can, therefore, be hardly exaggerated and works focussing attention on any such problem are quite welcome.

The present Monograph, which forms part of the result of the author's researches in Kushāṇa history, is an attempt to study the economic motives underlying the advent of the Kushāṇa power in the lower Indus region and eastern Malwa (Ākara). It comprises altogether four chapters and three appendices. The opening chapter (pp. 9-10), which introduces the problem, is followed by a discussion, in Ch. II entitled "The Kushāṇas and the Lower Indus Country" (pp. 11-21), of the evidence of the *Hou Han-shu* and the *Periplous Tes Erythras Thalasses* which leads the author to conclude that the conquest of Shen-tu or the lower Indus country by V'ima Kadphises was probably motivated largely by the prospects of gain due to its prosperous Indo-Roman trade. In Ch. III entitled "Kanishka I and Ākara" (pp. 22-36), it has been suggested on the basis of certain statements of the Tibetan writers Tārānātha and Sumpa that the presence of rich diamond mines tempted Kanishka I to conquer Ākara from the Sātavāhana king Gautamīputra Sātakarṇi or his son and successor Vāsishṭhīputra Pulumāvi. The last chapter entitled "Epilogue" (pp. 37-44), besides summarising the conclusions arrived at in earlier chapters, discusses some evidences highlighting the interest of the Yüeh-chih in international trade and points out that economic considerations often motivated political activities like fresh conquests.

In Appendix I (pp. 47-48) it has been suggested that Ptolemy probably employed the term emporium in the sense of an Oriental

market-town, lying on or near the sea-coast and beyond the imperial frontiers of Rome in the commerce where of a Roman subject like Ptolemy might be at least academically interested. That Ptolemy's Ariakes Sadinon probably denoted a Sātavāhana territory in the Western Deccan and that the Indian original of Ariakes was not Aparāntaka but Āryaka mentioned in Varāhamihira's *Bṛihatsaṁhitā* among the peoples and countries of the southern division is suggested in the next appendix (pp. 49-51). The importance of the lower Indus country in the Indo-Roman trade is outlined in the concluding appendix (pp. 52-71). Then come a list of abbreviations (pp. 75-77), select bibliography (pp. 81-96) which is fairiy exhaustive and useful, supplementary notes (pp. 99-101), corrigenda (pp. 102-104) and index (pp. 107-114).

The author deals with an interesting problem of the Kushāṇa history and this little book should give fillip to further studies on the economic bases of the Kushāṇa power. But there are a few points about which it may not be possible to agree with the author. For example, although the name Ākara (=mine) is very suggestive, there is no definite early evidence to prove the existence therein of diamond mines rich enough to attract Kanishka I. Early texts like Kautilya's *Arthaśāstra* and Varāhamihira's *Bṛihatsaṁhitā* which deal with diamond mining at length do not mention Ākara as a source of diamonds. Likewise, the date of Gautamīputra Sātakarṇi is highly controversial and Dr. Mukherjee's suggestion placing him in the last quarter of the first century A.D. is at variance with the generally accepted date early in the second century A. D. It must be mentioned, however, that this problem is not yet finally settled and a date in the first century A. D. is not improbable. In bibliography (p. 92) and some references *The Age of Imperial Unity* is referred to as edited by R. C. Majumdar, the name of the other editor, A. D. Pusalkar, having been omitted. Although we have a corrigenda of about $2\frac{1}{2}$ pages for a short book of just 63 pages (9-71), there are numerous errors and misprints not included in it that the reader comes across at almost every step. As examples may be mentioned 'to have *been* existed' (p. 27, l. 17), 'if not at all' for 'if not all' (p. 23, l. 28), 'for the first *times*' (p. 23, ll. 23-24), 'decade' for 'quarter' (p. 24, l. 2), 'used to transported' for 'used to be transported'

(p. 37, 1. 9), '*encorachment*' (p. 40, 1. 13), 'indentifiable Chaul' for 'identifiable with Chaul' (p. 44. 1. 17), '*teriritory*' (p. 45, 1. 21), 'perfect' for 'prefect' (p. 55, 1. 9), etc.

However, the above flaws, which the author will do well to remove when he gets an opportunity to revise the book for the next edition, cannot detract from the usefulness of the work which is a welcome addition to the existing literature on the Kushāṇas.

Ajay Mitra Shastri

MEMBERS' CORNER

1. Helmust Kahnt (*7031 Leipzig, Maurice-Thoreze-str 29, Waldhaus, GDR-Germany*) is interested in collecting Coins of India and the British Common-wealth nations. He invites correspondence from collectors of similar interest.

2. R. Leader, (*32 Birch Avenue, Chatteris, Cambs. PE16 6JJ, England*) is interested in Paper-money of India and would like to correspond with members in India having similar interest.

3. S. Thomas (*P. O. Box 110, Medlands, Perth, Australia 6609*) is interested in having correspondence with collectors in the coins of Indian Native States, Portuguese India, British Common-wealth, British Ocaania and world crown.

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PROCEEDINGS OF THE 60th ANNUAL CONFERENCE OF THE NUMISMATIC SOCIETY OF INDIA.

Inaugural meeting

The 60th Annual Conference of the Numismatic Society of India held in the Arts College Theatre of the Banaras Hindu University on the 30th April, 1972. The registration of the delegates opened at 8.30 a. m. and the proceedings of the Conference began at 9.00 a.m.

In absence of the last year's President, Prof. T. V. Mahalingam, Vice-Chairman, Dr. S. L. Katare, took the chair.

Prof. S. S. Saluja of the Banaras Hindu University welcomed the delegates and then requested Shri Rai Krishna Das, Director, Bharat Kala Bhavan, Varanasi to inaugurate the Conference where upon Shri Rai Krishna Das delivered his inaugural address (Appendix A). Later, Dr. S. L. Katare, Vice-Chairman of the Society, introduced Dr. A. N. Lahiri, the President of the Session, and requested him to deliver his Presidential address (Appendix B).

There after the General Secretary, Dr. Parmeshwari Lal Gupta, presented his Annual Report (Appendix C).

Lastly, the Local Secretary, Dr. K. K. Sinha, thanked the Banaras Hindu University, Professor S. S. Saluja, Shri Rai Krishna Das and the delegates on behalf of himself and the Society. The Session came to close with the National Anthem.

Academic meetings

The delegates re-assembled in the Society's Hall at 11.00 a.m. and the following papers[1] were read and discussed under the presidentship of Dr. A.N. Lahiri :—

1. Papers marked with one asterisk are published in this number of the *Journal*; and those with two asterisks will be included in the next number.

1.	T. P. Verma	Some Notices on New Finds.
2.	S. Mishra and Sri H. C. Bharadwaj	Results of the Analysis of the so-called Gold Punch-Marked Coins.*
3.	P. K. Bhattacharya	New Light on the Sikkim Coinage.**
4.	P. Ray and Sri V. Choudhury	A Note on the Coins of Deva Māṇikya, King of Tripura.*
5.	B. N. Mukherjee	A Gold Coin of Bazeshka.*
6.	O. P. Singh	Early Indian Cast Coins—an artistic appraisal.
7.	S. K. Bhatt	A Unique Silver Coin of Baz Bahadur.*
8.	P. C. Ray	The Weight Standard of the Seated Goddess Type Coins.
9.	R.K. Sethi, Prince R. Holker and S.K. Bhatt	Copper Coins of Shivaji Rao Holkar.**
10.	R. K. Sethi	Historical Tradition of Human Figures on Indian Coins.
11.	,,	The Legends on Indian Coins—A Historical Survey.
12.	S. Bandyopadhyay	A Note on the Numismatic Data in Daṇḍaviveka.*
13.	Nisar Ahmad	Double-Obversed Coins of Taxila Hoard.
14.	V. S. Wakankar	Sanchi Hoard of Punch-Marked Coins.
15.	R. N. Mehta and B. Suryavanshi	Surface Coins from Nagar.
16.	K. K. Das Gupta	Devices and Symbols on the Kulūta Coins.*
17.	P. K. Bhattacharya	A Rejoinder on Tripura Coins.*
18.	S. N. Chaturvedi and Devadhari Upadhyaya	Two Gold Punch-Marked Coins.**

At 2.30 p. m. the delegates assembled for their third sitting when the Seminar on Foreign Elements in Early Indian Coinage was held. Shri Bijay Singh Nahar inaugurated the Seminar and its proceedings were conducted by Dr. Ajay Mitra Shastri. The following papers were read and discussed.

1. Impact of Indo-Greek Coinage on Early Indian Coins by A. N. Lahiri.
2. Impact of the Kushāṇa Coinage on Early Indigenous Coins by B. N. Mukherjee.
3. Impact of Western Kshatrapa Coinage on Early Indian Indigenous Coins by Ajay Mitra Shastri.
4. Impact of the Hūṇa Coinage on Early Indian Indigenous coins by Upendra Thakur.
5. Foreign Elements in the Metrology of Early Indian Indigenous Coins by A. N. Lahiri.
6. Impact of Foreign Coins on the Legends of Early Indian Indigenous coins by A. N. Lahiri.
7. Foreign Elements in Early Indian Local and Tribal Coins by Bela Lahiri.
8. Foreign Elements in the Coinage of the Guptas by S. C. Ray.
9. Foreign Impact on the Chakravikrama Type Coin by Samaresh Bandyopadhyay.
10. Foreign Elements in the Early Coins of Orissa by D. K. Ganguly.
11 Foreign Denominations of Early Indian Coins by C. S. Gupta.
12. Foreign Elements in Early Indian Coins by J. P. Singh.
13. Foreign Impact on the Devices, Legend and Technique of Ancient Indian Coins by Nisar Ahmed.

The proceedings of the Seminar will be published separetely by the Society.

Another Seminar on Tribal Coins of Northern India was held on 1st May, 1972 at 8.30 a.m. under the auspices of the Department of Ancient Indian History, Culture and Archaeology of the Banaras Hindu University. On this occassion Prof. S. K. Saraswati inaugurated the Seminar and it was conducted by Dr. K. K. Sinha. The following papers were read and discussed:—

1. Jai Prakash Singh, Ancient Indian Tribal Republican Coinage.
2. B. N. Mukherjee, Tribal Coins of Ancient India—A Study in Terminology.
3. Bela Lahiri, Typolcgy of the Tribal Coins.
4. Parmeshwaıi Lal Gupta, Geographical Distribution of the Tribal Coins.
5. A. N. Lahiri, The Minting Techniques of the Tribal Coins.
6. Ajaya Mitra Shastri, Symbols on Tribal Coins : An interpretation.
7. Birendra Pratap. The Svastika Symbol on the Tribal Coins.
8. P. K. Agrawala, Gods and Goddesses on Tribal Coins.
9. O. P. Singh, Coinage of the Kuṇindas and the Yaudheyas.
10. Ghansham Murari Shrivastava, Foreign influence on Tribal Coins.
11. Kalyan Kumar Das Gupta, Political History of some Ancient people.
12. Nisar Ahmed, Political History of some Ancient Indian Tribes.

The proceedings of this Seminar will be published by the Banaras Hindu University.

Business Meeting

In the afternoon at 3.30 p.m. the Business Meeting of the General Body of the Numismatic Society of India was held under the Chairmanship of Dr. A. N. Lahiri.

1. The minutes of the last Annual Business Meeting were confirmed.
2. The Secretary's Report that was presented earlier was adopted.
3. The General Secretary announced the deaths of the following members and well-wishers of the Society and a condolence resolution was adopted :

    1. Dr. Raj Bali Pandey.
    2. Sri Ram Chandra Tondon.
    3. Sri Pratap Rai G. Mehta.
    4. Sri Amarnath Dutta.
    5. Sri N. W. Goghari and
    6. Sri Babhootmal Doogar.

4. The proposals recommended by the Executive Council for holding the next year's conference as Diamond Jubilee Session were approved and following resolutions were adopted :

a. The Diamond Jubilee of the Society be celebrated sometime during the month of February, 1973 at Varanasi.[1] The General Secretary was authorised to fix up the dates in consultation with the Chairman, the authorities of the Banaras Hindu University and the Head of the Department of Ancient Indian History, Culture and Archaeology, Banaras Hindu University.

b. It was further decided that Vol. XXXIV of the *Journal* be published as Special Diamond Jubilee Number[2] containing about 300 pages and that while selecting the papers, the Editors shall keep in view that this number would contain, as for as possible, research papers of topical interest.

(i) An Advisory Editorial Board of the following members was constituted to advise the editors in the matters of the publication of the Diamond Jubilee Volume :

1. Prof. T. V. Mahalingam
2. Prof. D. C. Sircar
3. Dr. S. L. Katare
4. Dr. B. N. Mukherjee
5. Dr. A. N. Lahiri
6. Dr. P. L. Gupta.

(ii) Articles for publication be invited from the reputed scholars and they be requested to send their papers by the end of August, 1972 positively.

1. Executive Council in its Meeting dated 13 August, 1972 reviewed the matter and on various considerations decided to hold the Jubilee Session in October-November 1973.

2. In view of the decision to hold the Diamond Jubilee session in October-November 1973, it was decided to publish Vol. XXXV as the Diamond Jubilee Volume.

(iii) Dr. A. M. Shastri shall come to Varanasi to finalise the press copy of the Journal in collaboration with Dr. Nisar Ahmad by the end of September, 1972. He shall be entitled to have actual Ist class Railway fare for travelling and Rs. 10/- per day as the halting allowance.

c. The Committee also decided to carry out, as far as possible the resolutions adopted last year regarding the Diamond Jubilee celebrations.

5. In the absence of the Treasurer, the General Secretary presented the audited account for 1971-72 and the budget for the year 1972-73. It was approved after necessary changes.

6. Following were elected as Office-bearers and members of the Executive Council of the Society :

1.	Dr. B.N. Mukherjee	Calcutta	Vice-Chairman
2,	Dr. J.N. Tiwari[1]	Varanasi	Treasurer
3.	Dr. T. P. Verma[2]	,,	Asstt. Secretary
4.	Dr. A. N. Lahiri	Calcutta	Member
5,	Dr. (Smt) Bela Lahiri	,,	,,
6.	Dr. Nisar Ahmad	Varanasi	,,
7.	Dr. L. K. Tripathi[3]	,,	,,
8.	Dr. J. P. Singh	,,	,,
9.	Dr. P. K. Agrawala	,,	,,
10.	Swami Omananda Saraswati	Hariyana	,,
11.	Dr. K. K. Sinha	Varanasi	,,

1. Dr. Tiwari resigned on 13th August, 1972. In his place Dr. L. K. Tripathi was elected by Executive Council in its meeting the same day.
2. Vide the decision of the Executive Council held on 13. 8. 72.
3. Dr. J. N, Tiwari was elected member of the Executive Council in its meeting of 13. 8. 72 in place of Dr. L. K. Tripathi, who was elected Treasurer.

APPENDIX A

INAUGURAL ADDRESS

Rai Krishna Das

मुझे आपके भारतीय मुद्रा परिषद् के साठवें अधिवेशन में सम्मिलित होने में बड़ी प्रसन्नता है। मैं तो अपने आपको इस पद के योग्य नहीं मानता। फिर भी आपके सौहार्दपूर्ण आग्रह से मुझे ये शब्द कहने का अवसर मिला। आभारी हूँ। वस्तुत: मेरे अनेक सहयोगी इस संस्था से घनिष्ट रूप में सम्बन्धित रहे हैं। राय बहादुर प्रयाग दयाल जी तथा रायबहादुर पं० ब्रजमोहन जी व्यास इसके उन्नायकों में से थे। विगत ४० वर्षों में देश के एक से एक उद्‌भट विद्वानों ने इसकी सेवा की है। उनमें से अनेक विद्वानों की मित्रता का सौभाग्य मुझे प्राप्त हुआ है।

भारतीय मुद्रा परिषद् एक जीवन्त संस्था है। समय-समय पर मुद्रा शास्त्र संबंधी सुन्दर प्रकाशनों तथा अपने विश्वप्रसिद्ध अर्ध-वार्षिक पत्रिका द्वारा इसने भारतीय इतिहास के प्राचीन और उत्तर-मध्य-कालीन दोनों ही युगों पर सुन्दर प्रकाश डाला है। ऐसी संस्था हमारे विश्वविद्यालय के प्रांगण में है, यह हर्ष का विषय है। हमारे विश्वविद्यालय के प्राचीन भारतीय इतिहास, संस्कृति और पुरातत्व विभाग के सदस्य इसे इतने सुन्दर ढंग से चला रहे हैं।

खेद है, अपने देश में मुद्राशास्त्र के विशेषज्ञों की सख्या दिन पर दिन कम होती जा रही है, जब कि हर्ष का विषय है कि पुरातत्व के अन्य विभागों में नयी पीढ़ी का उत्साह बढ़ता जा रहा है। हम मुद्राशास्त्र से अनेक उलझनों को सुलझा सकते हैं। प्रति वर्ष नये नये सिक्के मिलते हैं, जिनसे अनेक नए क्षेत्रों पर प्रकाश पड़ता है। अभी अनेक समस्याएँ हैं और सैकड़ों वर्षों तक बनी रहेंगी। उदाहरणार्थ प्रसिद्ध राजवंशों—जैसे शुंगों, वर्धनों आदि के सिक्के ही नहीं मिले। अनेक ऐसे सिक्के हैं जो अभी तक ठीक ठीक पढ़े ही नहीं गए जैसे गुप्तकाल का अप्रतिध भाँति का सिक्का। अभी तक प्रकाशादित्य वाले सिक्कों में राजा का नाम तक ज्ञात नहीं हुआ।

प्रत्येक सिक्के से एक राजवंश अथवा अन्य प्रकार की प्रशासनिक व्यवस्था का ज्ञान होता है ; अतएव सिक्कों का अध्ययन बहुत आवश्यक है।

खेद है, नई पीढ़ी का तुर्क-पठान काल के सिक्कों के अध्ययन को ओर तो बहुत ही कम ध्यान है। यों भी देश में गिने-चुने विद्वान ही इस क्षेत्र में हैं। इस ओर विद्वानों की कमी बहुत दुखद है।

विभिन्न पुरातत्व विभागों और संग्रहालयों में मुद्राशास्त्रियों की भारी कमी है। इन संस्थानों में मुद्राशास्त्रियों के लिए बहुत सीमित पद है अतएव ऐसी संभावना है कि नई पीढ़ी संभवतः इस विषम परिस्थितियों के कारण इस शास्त्र के अध्ययन से उदासीन है। वस्तुतः यह दुश्चक्र है। संग्रहालयों आदि में मुद्राशास्त्रियों के पद होने से उन संग्रहों का अधिक उपयोग होगा या उक्त संग्रहों का अधिक विकास होगा। दूसरी ओर नये युवक, युवतियाँ इस क्षेत्र में आयेंगे।

स्वर्ण-नियंत्रण कानून का देश के लिए जो महत्व है, इसमें दो मत नहीं हो सकते। परन्तु इसके अधीन कितने ही परम्परागत मुद्रा-संग्रहों का नाश हुआ। यह क्रम बराबर चलता रहेगा। वस्तुतः भारतीय मुद्रा परिषद् को इस दिशा में नेतृत्व देना चाहिए तथा सरकार से आग्रह करना चाहिए कि प्राचीन सिक्कों को साधारण स्वर्ण-पदार्थों में सम्मिलित न किया जाय। वस्तुतः स्वर्णमुद्राओं के संग्रह-कर्ताओं को और प्रकार की छूटें मिलनी चाहिए कि लोग उत्साहित हो इनकी रक्षा करें। यह भविष्य के लिए बड़ी निधि होगी।

हमारे ट्रेजर ट्रोव ऐक्ट का यद्यपि आशय तो बहुत श्लाध्य है, परन्तु कभी-कभी उसके चलते स्वर्ण मुद्राओं का भयंकर नाश होता है। इस कानून के डर से अनेक लोग पुराने सिक्कों को गला डालते हैं। इसके लिए भी कुछ उचित मार्ग निकालना अपेक्षित होगा।

मैं आप जैसे विद्वानों के समक्ष कुछ शास्त्रीय चर्चा करने योग्य नहीं हूँ। आपने मुझे बुलाया और दो शब्द कहने का अवसर दिया, एतदर्थ कृतज्ञ हूँ। इन शब्दों के साथ में आपके साठवें वार्षिक सम्मेलन का उद्घाटन करता हूँ।

APPENDIX B

PRESIDENTIAL ADDRESS

A. N. Lahiri

Friends, Ladies and Gentlemen,

It is indeed very nice of you to elect me President of the Sixtieth Annual general conference of the Numismatic Society of India.

As a post-graduate teacher of Ancient Indian History and Culture, specially of numismatics, I would naturally like to put a stress on the academic aspects of numismatics in my address to you.

Numismatics is not simply collecting coins and storing and listing them. It is much more than that. In fact, it is a highly technical discipline. It may otherwise be called 'applied history'. It provides a historian with his raw material. Naturally, the information a numismatist supplies to a historian should always be scientifically gleaned. Otherwise the historian will simply be led astray and present us with fiction in the name of history.

It is with whole-hearted devotion, considerable study and hard labour that one can aspire to be a good numismatist. One has to proceed with a basic knowledge of the country's history as well as some acquaintance with various allied subjects. A trained numismatist has to know many things besides the very object of his study, viz. coin. He has to equip himself with a few necessary tools; and he must also gradually acquire an unbiased scientific outlook and critical acumen.

However, with the completion of its sixtieth year of official existence, it will be worth while to see what our Society has achieved, where it has failed and what actually it can do to justify its continuance as an All-India Institution for numismatic activities and research.

The very vital role that the study of numismatics can and has to play in the matter of reconstituting history, specially of the

ancient and medieval periods, was readily recognised by the smaller band of scholars that assembled together on the auspicious 28th December 1910 at Allahabad for the purpose of inaugurating the Numismatic Society of India. Their zeal and love for numismatics coupled with the active interests of generations of scholars have made what our Society is to-day. We must pay our respects to them all.

The achievements of our Society is not at all small. Its publications have created for themselves a good name in the scholarly world. Whoever seriously collects coins of India or pursues studies of Indian numismatics has to consult them.

Forty-seven numbers of the *Numismatic Supplements* which were sponsored by the people who created our Society and which were serially incorporated in the *Journal of the Asiatic Society of Bengal* from 1904 to 1038, contain as many as 350 valuable papers on almost all important series of Indian coins. Of the few *Memoirs* published by our Society, S. H. Hodivala's *Historical Studies in Mughal Numismatics* and Birbal Sahni's *Technique of Casting Coins in Ancient India* are the two very valuable contributlons in their respective fields.

Our *Journal*, the renowned *JNSI*, so far published in thirty-two volumes, is well-known all over the world. No serious scholar or coin-collector can do without them.

Our Society's *Numismatic Notes and Monographs*, sixteen numbers of which have till now come out, deal with various useful numismatic subjects. Two of them, viz. A. D. H. Bivar's *The Bactrian Treasure of Qunduz* and S. C. Ray's *Stratigraphical Evidence of Coins in Indian Excavations*, deserve special mention.

Dr. Altekar's *Catalogue of the Gupta Gold Coins in the Bayana Hoard* and *Coinage of the Gupta Empire* are the two monumental works for which our Society should justly be proud.

Last but not the least are the two very useful bibliographies, one relating to the Non-Muhammadan Series of coins and the other dealing with Muhammadan and Later Series, which every student of Indian numismatics has always to consult.

When I have said so much about our Society's publications, I should also say that there is much scope of improving the standard of writing and the quality of printing of our publications.

The Annual general conference of the Numismatic Society of India brings together a large number of students, researchers, teachers and reputed numismatists besides collectors and dealers of coins. Numismatic seminars which have recently been sponsored by the host-universities as well as by our Society and held along with the Society's Annual meetings have become very popular and useful, since they have created scholarly interest amongst a large number of Indian numismatists. And it is gratifying to note that the *Proceedings* of the first two seminars, so far published, have thrown a flood of light on many aspects of the enigmatic series of Punch-marked and Local coins. Various medals which are awarded to scholars on behalf of our Society have been providing good incentives to numismatic researches.

These sixty long years' activities of our Society have not gone in vain. They have certainly created welcome interest in the collection and study of our coins not only in India but also in countries far and near. But for our Society's endeavours in enkindling popular interests, thousands of ancient and medieval coins of India, so highly valuable in reconstructing history, would have been melted down. In fact, the very recognition of numismatics in Indological studies is largely due to our Society's work.

Numismatics as a subject for post-graduate studies was duly recognised by the University of Calcutta as early as 1916. when its department of Ancient Indian History and Culture started functioning, two papers of numismatics were introduced in the Epigraphy-Numismatics group and they cover all aspects of the coins of ancient India. Adequate arrangements for teaching numismatics were also made. These include regular practical training in the coin-room of the Indian Museum as well as the recently started slide-lectures in classes. The study of the coins of the Muhammadan rulers was also included in the syllabus for Islamic History and Culture in the Calcutta University, though. unfortunately, adequate measures have not been taken to make it popular.

It is gratifying to note that quite a few other Indian universities have followed the lead taken by the University of Calcutta, and numismatics now forms part of their post-graduate syllabus for Ancient Indian History. In this respect the active interest of the Banaras Hindu University deserves mention. It has not only introduced numismatic studies in the post-graduate department of Ancient Indian History, Culture and Archaeology, but also started a Diploma Course in Indian numismatics. Not only this. The authorities of that university have been gracious enough to allot land and help build our Society's permanent building.

Researches carried on by some of our early members induced a large number of scholars to take up numismatics as a subject for special study. The celebrated archaeologist R. D. Banerji made a comprehensive study of ancient Indian coins and brought out in 1915 his since famous *Prāchīn Mudrā*, which incidentally is the first book on numismatics written in an Indian language. Dr. D.R. Bhandarkar who was primarily responsible for including study of numismatics in the university level, himself delivered a course of five Carmichael lectures on *Ancient Indian Numismatics* which was soon published in a book form. N. K. Bhattasali, a student of the Calcutta University and the then Curator of the Dacca Museum, published in 1922 his useful book, *Coins and Choronology of the Early Independent Sultans of Bengal.* Then in 1931 came out Surendra Kisor Chakraborty's. *A study of Ancient Indian Numismatics* which obtained for him India's first ever Ph. D. degree from the Calcutta University. The University of Calcutta has since encouraged numismatic studies, and awarded the degree of Doctor of Literature to two scholars and that of Doctor of Philosophy to four others for their theses on numismatic subjects. Many of the concerned theses have been duly published and some of them have since proved themselves to be quite useful in their respective fields. It may be noted in this connection that the Centre of Advanced Study of the Department of Ancient Indian History and Culture, Calcutta University, recently sponsored a seminar on Early Indian Indigenous Coins, the Proceedings of which have been promptly brought out by the Centre's internationally known Director, Professor D. C. Sircar, who presided over two consecutive Annual conferences of our Society, and has also published his valuable and authoritative work, entitled *Studies in Indian Coins.*

In the field of numismatic research also the role of the Banaras ·Hindu University is next to that of the University of Calcutta, since that university too has awarded the degree of Doctor of Philosophy to at least one scholar, who is no other than our beloved General Secretary, Dr. P. L. Gupta. However, as I now learn, a good number of students has been enrolled for doctoral researches in numismatic subjects in the Calcutta University and a few other Indian universities.

It is needless to say that the recognition of numismatics as a subject for post-graduate and higher studies was to a great extent due to the efforts of two of our early and eminent scholars, viz. Dr. D. R. Bhandarkar, Carmichael Professor of Ancient Indian History and Culture, University of Calcutta, and Dr. A. S. Altekar, Manindrachandra Nandi Professor of Ancient Indian History and Culture, Banaras Hindu University. We must all remain grateful to these two savants.

Our Society was evidently instrumental in getting the Treasure Trove Act passed. This Act, as you all know, requires private discoverers of coin hoards to deposit it to the proper authorities and thus regularly saves many historically and numismatically important coins from being melted down. In fact, many of our members served the government as examiners of Treasure Trove coins. And this has brought about plenty of research material.

So much about the achievements of our Society.

We may now spend a few minutes in assessing our failures and shortcomings, so that we may gradually overcome them. We have not been able to make the authorities of the Archaeological Departments, Universities of Southern India, various Indian Museums, Government of India Mints and Department of Export Control conscious of the objectives and aims of our Society. Naturally, we lose their offective co-operation and help, so vital for numismatic studies.

It is necessary that there is mutual co-operation between our Society and the Archaeological Survey of India and its state counterparts. For, in so far as chronology and sequence of past events and dating of antiquities are concerned, numismatics and field archaeology are often supplementary to each other. The

field archaeologist can easily know the date of an antiquity when it is found in an archaeological context with a dated or datable coin. Thus, an art object, if dug up in a scientifically stratified excavation in association with a Western Satrap coin, for example may easily be given a precise date. On the other hand, stratigraphic evidence, if scientifically gleaned, may help a numismatist in ascertaining the sequence of coins of two or more given kings, or more than one series of coins. The controversy regarding the sequence of the coins of the Kadphises group of kings on the one hand and that of the coins of the Kanishka group of rulers on the other appears to have been solved by the archaeological evidence gleaned from the findings of the Taxila excavations. It is clear that Kujula and Vima Kadphises ruled earlier than Kanishka, Huvishka and Vasudeva; for in quite a few instances the coins of Kujula and Vima were found along with definitely known earlier kings. while the issues of Kanishka and his two successors were practically never found with coins of so early rulers.

Under such circumstances, there should be, for historical research, spontaneous co-operation and mutual help between numismatists and field archaeologists. But, curiously enough, the amount of help received by the numismatists from the archaeologists in India is very little compared to that extended by the former to the latter. In most cases the numismatist furnishes the results of his studies in fuller details, to the benefit of the archaeologist. But the archaeologist in very few of his Reports gives necessary details of the coins he digs up. Thus, notices of coins in *Indian Archaeology—A Review*, which is published annually by the Archaeological Survey are often disappointing to the numismatists. In very few instances necessary details of coins unearthed from excavations of important sites, so vital for numismatic studies, are found recorded in that only regularly published archaeological review.

This state of affairs, though highly deplorable to the numismatist, is evidently due to the fact that no Director-General of Archaeology has so far given due importance to the role that coins play in Indian archaeology. Frequently, however, epigraphy which along with numismatics often helps in reconstructing ancient, and, to some extent, medieval history in India has secured

its due recognition from the Archaeological Survey, so much so that the Central Department of Archaeology has its full-fledged epigraphical branch headed by the Government Epigraphist (now called Chief Epigraphist), who has a number of subordinate but highly-paid officers under him. But, curiously enough, numismatics, which has always played a vital role in the study of Indian history and archaeology, has been utterly neglected by the authorities of the Archaeological Survey of India. What to speak of opening a numismatic branch with a Government Numismatist to direct it, they have not so far appointed a numismatist even of a subordinate rank in the entire Department of Archaeology. Naturally there is little wonder that reports and notices published by the Archaeological Survey very seldom contain vital and most necessary details of coins recorded there in. Again, large number of coin-hoards unearthed in excavations lie almost unstudied and unrecorded. Incidentally, there is nobody in the Survey to study the photographs of hundreds of rare and important Indian coins that the Indian Archaeological mission under Sri T. N. Ramachandran brought from Afghanistan at a considerable expense, Had there been trained numismatists in the Archaeological Survey of India, not only archaeologists themselves but also all students of Indian history would have been richly benefitted by the proper study of hundreds of coins regularly unearthed from various parts of India. I would fervently appeal to the members of the Archaeological Advisory Board and the Director-General of Archaeology to appoint trained numismatists and open a numismatic branch, however small, for the benefit of the Survey as well as for the students of Indian numismatics and history.

So far as the universities of Southern India are concerned, we failed to induce them to include numismatics in their post-graduate syllabus for Ancient Indian History. As for as I knew, numismatics is the most neglected subject in South Indian universities. This is highly deplorable in view of the rich numismatic heritage of South India. Coins there have all through retained their own individuality and have never been distorted by the vagaries of alien influence as in North India. True it is that South Indian coins are often made of minor metals and do not always have that glitter that many North Indian coins display. But that should not deter a devoted student of history from studying them. It is

regretable that apart from a very few enthuastic students like R. Srinivasa Raghava Ayyangar, T. Desikachari, M. H. Krishna, T. G. Aravamuthan and M. Ram Rao, very few South Indians ever took up numismatics as a subject for study and research. Most of the important studies so far conducted on coins of South India has been largely done by European scholars like Elliot, Rapson, Fleet and Hultzch. Even very recently two interesting *Monographs*, viz. *Coins of the Pandyas*, and *Coins of the Cholas*, that our Society sponsored, were written by an Englishman, the late C.H. Biddulph. It goes to the credit of our Society that Dr. Vidya Prakash, who is unfortunately not in our midst, was induced to write the brief but useful monograph entitled *Coins of Southern India*.

I must, of course, record here with due appreciation the services that the State Museums of Hyderabad and Madras have rendered recently to the cause of numismatics by publishing *Catalogues* of South Indian coins in their respective collections. These are no doubt, highly welcome, but the illustrations of coins in most of these publications are too shabby to be of real use to students, and consequently their importance have been, to a very considerable extent, impaired.

I would appeal to South Indian historians and Indologists like Dr. T. V. Mahalingam, who presided over the deliberations of our last year's Annual conference, to include numismatics in the post-graduate syllabus and induce and encourage intelligent students to take up the study of South Indian numismatics for post-graduate study and doctoral research. In fact, we in the University of Calcutta are ready to award suitable scholarships to devoted and interested arts graduates from South India, if they take up the course of Ancient Indian History and Culture with the Epigraphy-Numismatics group. Such students doing well in M. A. examination may easily secure scholarship for still higher study and research in numismatics.

Our Museums have a great role to play in the field of numismatic studies, since they are the main depositories of coins of any numismatic value, which come from Treasure Troves and by purchase or bequest. But instead of providing study facilities to students and serious collectors, many of our Museums are nothing more than dumping grounds or safe deposit vaults for

coins. Nobody denies the question of security so far as the coin-rooms are concerned, and indeed rules and regulations concerning examination of coins by outsiders should be strict. But in the name of security scholars should not be denied the facility of studying coins or red tape should not be allowed to make such studies virtually impossible. I vividly remember an instance when some twelve years back I in my official capacity visited a renowned Museum in South India to study certain coins. No doubt I was accorded due welcome; but it took the gentleman in charge of the coin-room some three hours to get the keys and break the seals of various locks and open them to get to the cabinets. As a result much valuable time was lost and I could not examine most of the coins I wanted to examine. Then, in the Indian Museum, where I take my classes every Friday, I am not allowed to take more than five coins at a time. And this often creates inconvenience, since it is generally necessary for comparative study to place before the students more than five coins and explain their respective peculiarities and importance. Again, for examining gold coins I have always to make previous application in writing, and this is not always possible. Not only this. Some Museum authorities betray what may be called the dog-in-the-manger policy. They would neither arrange to get their coins published by qualified people nor allow outside scholars to study them. I may cite the instances of such a deplorable position. In 1959 I went all on the way from Ootacamund to a Museum in North-Eastern India to study certain coins. The Government Epigraphist for India, under whom I was them working, arranged this visit with the Director of that Museum. But when I went there I was shown only a few coins on the first day, but afterwards for seven consecutive days I was denied the facility to see the coins under one pretext or another. I must, however, say that I have found quite a few Museums to be co-operative and helpful.

Very few Museums to-day arrange to publish *Catalogues* of various series of coins that they may have. Even reprinting of out-of-print *Catalogues* is not contemplated. This holds good specially with the Indian Museum, Calcutta. All its *Catalogues* and even their *Supplements* are long out-of-print, or rather out-of-date. But the authorities of this premiere Museum do not take

any interest in this matter. Volume I of this Museum's *Catalogue* was published in 1906, while its *Supplement* came out in 1922; afterwards hundreds of coins of various series covered by this valuable publication have been acquired, but numismatists cannot utilise their evidence in any way. Authorities of some other Museums are, however, not so oblivious of their primary duty. Besides the Hyderabad and Madras Museums which, as I have already noted, published quite a few *Coin-catalogues*, the Nagpur and the Lucknow Museums have recently brought out their up-to-date *Catalogues* of Mughal Coins. A special mention must be made in this regard of the recent reprintings of the three twentieth century *Catalogues* of Indian coins in the British Museum by that Museum's Trustees. Even though the reprintings are mechanical and without any additions, who can deny the great usefulness of the three highly valuable but long out-of-print *Catalogues* of Rapson and Allan which deal mainly with the coins of the Āndhras. Western Satraps, Guptas as well as punch-marked, local and tribal issues.

Then there are other serious drawbacks on the part of many of our Museums. What to speak of published *Catalogues*, many of them even do not have systematic and detailed acquisition registers for coins. As a result Curators in-charge of the numismatic sections are often unable to help scholars in the matter of showing specific coins which they may have. This diplorable state of affairs leads in many cases to the loss of valuable coins from the Museum's cabinets. In fact, I am told that a Museum in North-Eastern India has been systematically loosing rare and historically important late medieval coins of the region because of the callousness of its authorities who failed to provide it with a proper acquisition register. As I feel all Museums must have detailed acquisition register with descriptions, measurements and weights of individual coins. The register should also have attested copies of photographs of all important, rare and valuable coins besides their respective descriptions. Two sets of casts of such important coins should also be prepared. One of them may be kept in a sealed cabinet for record, while the other may be kept for display. If this be the case, selling out of important coins and replacing them with inferior specimens or forgeries will be stopped.

When such are the conditions in the numismatic sections of most Museums in India, I may only appeal to their authorities to rectify their drawbacks and help numismatists to exploit the country's rich and unique numismatic heritage.

I would next point out the unfortunate lack of co-operation or contact between our Society and the authorities of the Government of India Mints. Consequently, numismatists in general are not encouraged to be acquainted with the minting techniques of modern times as well as with factors that lead to the use of various metals and alloys. Such knowledge is very necessary for a scientific study of our old coins. On the other hand, men who are in the helm of affairs in Indian Mints and men who actually design coins have very little knowledge of ancient and medieval coins. Indeed they are generally ignorant of our rich numismatic heritage. I hope active co-operation would soon be established between the mint people and students of numismatics.

Finally, I would draw the attention of the Export Control authorities as to how hundreds of our numismatically and historically important coins are being regularly exported to foreign collectors, inspite of the standing rule that antiquities, *definitely including coins,* which are at least one hundred years old cannot be exported. But, as I am told, greedy dealers mysteriously manage to send valuable coins outside the country. It is time that authorities concerned realise the necessity of enforcing the rule relating to the export of antiquities and coins, and plug the loophole.

I shall be faillng in my sacred duty if I do not pay my respectful tribute to foreign numismatists as well as to institutions, societies and archaeological missions duly promoting the cause of Indian coins.

Of the nineteenth-century scholars who worked on Indian coins, the most honoured place in the history of Indian numismatic studies should be reserved for James Prinsep, the father of Indian palaeography and numismatics. Next come the names of savants like H. H. Wilson, Christian Lassan, Raoul Rochatte, Alexander Cunningham, Edward Thomas, Percy Gardner, Alfred von Sallet and the Lane Pooles.

Of the twentieth-century numismatists who have, by their indifatigable studies enriched the numismatic literature of India, we must pay our respectful tribute to the memories of E. J. Rapson, V.A. Smith, R B. Whitehaad, E.H.C. Walsh, H. Nelson Wright, C. J. Brown, A. W. Botham and John Allan. But for their respective volumenous research publications our knowledge of Indian coins would have been poor indeed.

Of the present-day foreign workers in the field of Indian numismatics, who, by their current writings, have been keeping alive the tradition set up by their illustrious predecessors. I must mention the name of that great but curious Austrian numismatist, viz. Robert Gobl, besides those of G. K. Jenkins, A. D. H. Biver, D. W. MacDowall, Alberto Simonetta and K. Walter Dobbins.

The British Museums is in the foreign museums whose authorities have always been zealous in acquiring Indian coins. No student of numismatics can afford to ignore the rich collection of this great Museum. The Ashmolean Museum (Oxford), the Fritzwillian Museum (Cambridge), the Hermitage Museum (Leningrad) and the Museums of the American Numismatic Society at New York and the Bibliotheque Nationale at Paris possess representative collections of various series of Indian coins. As I learn from a letter of Dr. G. Le Rider, as many as 1200 Indian coins have recently been added to the rich collection of the last-named French Library, which, incidentally, is the proud possessor of the two unique and oversized Indo-Greek gold coins, viz. the 20-stater piece of Eucratides I and the tetrastater of the first Euthydemus. The Kabul Museum is also very rich in its collection of Indian coins, which include the famous Qunduz and Mir Zakah treasures.

The activities and publications of foreign archaeologists and archaeological missions are no less important in this regard. The French Archaeological Mission in Afghanistan have done a great service to early Indian numismatics by two of their scientific reports, one relating to the high-denomination Attic Indo-Greek silver coins of the great Qunduz Treasure and the other which mainly relates to the extensive Mir Zakah Treasure of various Indian issues. In this connection mention should also be made to *Taxila*, the monumental report of Sir John Marshall, which embodies in its three big volumes the descriptions, studies and

historical utilisations of a very large number of ancient Indian coins unearthed during many years' excavations at the ancient site of Takshaśilā or Taxila.

The role of the Royal Numismatic Society of London in the study of Indian coins is highly praiseworthy. It has, from its very inception, been promoting the cause of Indian coins and, in fact, a large number of its members devoted themselves to their special studies, the results of which are duly incorporated in the pages of its mouthpiece, the *Numismatic Chronicle.* Even though articles on Indian coins currently published in this world-famous journal have become few and far between, one must consult the *Numismatic Chronicle* for the latest studies of various series of early foreign coins of India.

There are quite a few unsolved puzzles and problems relating to early Indigenous coins of India. The most enigmatic amongst them are the nature and antiquity of the so-called numismatic terms which occur in various ancient literary texts. We have first to ascertain the metal and metrology of those that were actual coins. We have also to determine their purchasing power and the extent of their use by the community. We need also to know who their respective issuing authorities were. Our final task would be to identify them with extant ancient coins as far as possible.

What about the terms *Nishka*, *Pala* and *Śatamāna ?* Were they really coins in any sense of the terms ? If so, what were their earliest use and by whom ? What were their respective metals and metrology ? Are there any extant ancient issues with which they may be identified ? If not, why ?

Suvarṇa is undoubtedly a numismatic term, and we know for certain that it was regarded to be of gold and its theoretical weight was 80 *rattis* or 144 grains. We know nothing more about it—except that the earliest known gold coins which may truely be called *Suvarṇas* are certain issues of the Gupta king Skandagupta and his successors who flourished as late as the fifth century A. D.

On the other hand, our knowledge about the silver issues variously called *Dharaṇa*, *Purāṇa* and *Kārshīpaṇa* or *Kahāpaṇa* is not so meagre. We know that they all refer to a silver coins of the weight of 32 *rattis* or 57.6 grains and that a *Dharaṇa*, *Purāṇa* or *Kārshāpaṇa* is but the 'common' 5-symbol silver punch-marked

coins, coming in thousands from all parts of India and believed to have been extensivaly current in the Maurya period. But what about the *Dharaṇa* of Kauṭilya, which, as D. C. Sircar has shown, had a virtual weight of 80 *rattis* ? How is it that while Kauṭilya speaks of an 80-*rattis* silver coin, presumably curreny in the Maurya period, and we have not yet discovered any indigenous silver coin which may be identified with it ? Why, again, the known silver coins which may, and always have been, ascribed to the Maurya period are of 32 *rattis* ? Did the 80 *ratti* *Dharaṇa* of the *Arthaśāstra* actually exist ? Then, what was the relation, if any, between the 80 *ratti* silver tetradrachms of the Indo-Greeks and the *Dharaṇa* of Kauṭilya ?

We have also to see the inter-relation between the terms *paṇa* and *Kārshāpaṇa*. Were they synonymous ? Of what metal were the *paṇas* mentioned in the *Arthaśāstra* made of ? If they were silver coins, as held by some scholars, their purchasing power must have in those ancient days been considerable. How could then an ordinary person pay his would-be wife a *vṛitti* of a prescribed amount of *at least* two thousand *paṇas*, which invariably formed part of her *strīdhana* ? In fact, as indicated in the section dealing with Mining operations and manufacture, *paṇa* was only a silver coin. It is also necessary that scientific studies are made with regard to terms like *Sāṇa*, *Viṁśatika*, *Triṁśatika*, *Māshaka*, *Kākaṇī*. We have also to ascertain how the theoretical weight of a particular numismatic unit was given differently by different authorities. Why were there copper *paṇas* of 80, 100 and 120 *rattis* ? Did the weight of a *paṇa* vary from place to place and from time to time like that of the *Tolā* in modern times ? We have contrarily to make a scientific study of the widely varied ancient coins of silver and copper. It is necessary to determine their respetive antiquity, place of origin, authorship and metrology besides their identifications with the coin-names occurring in ancient texts. Our only remarkable success in this regard is in identifying the 5-symbol 32-*ratti* silver punch-marked coins with the *Purāṇas* and *Kārshāpaṇas* spoken of by ancient authorities like Manu. But what about the specimens of other categories of silver punch-marked coins ? When and by whom were the so-called bent-bar or wheel-marked coins issued ? Who were instrumental in minting the 48-*ratti* 4-symbol saucer like or cup-shaped pieces

of the type first published by Sri Nath Sah, or for that matter the 24-*ratti* 4-symbol broad-flan punch-marked discussed by Durga Prasad in the *Numismatic Supplement* XLV, pls. I-III, or even the mass-produced 24-*ratti* 4-symbol punch-marked pieces of the Paila hoard ? We numismatists generally place saucer-like coins to a date earlier than the majority of the so-called Maurya-type 5-symbol *Kārshāpaṇas* (i. e. the common punch-marked coins); but our view is not accepted by an archaeologist friend of mine, because, they have so far not come from any stratified excavation. But how many old sites likely to produce such coins have we so far been dug up ?

Even though some preliminary but important work has been done with regard to the metrology of quite a few series of ancient and medieval coins, we have to tackle the problem of metrology of innumerable and widely varied series of old coinages. Thanks to the studies of H. Nelson Wright and H. R. Nevill, we know much about the metrology of the coins of the Early Sultans of Delhi. The problem of the metrology of the punch-marked silver coins and the issues of the Greek monarchs of Bactria was earlier solved by scholers like Walsh and Cunningham. Recent studies of MacDowall have acquainted us with the metrology of the gold and copper coins of the Kushāṇas. Lallanji Gopal made an interesting study of the metrology of the medieval coins of Northern India.

We on our part successfully solved the problem of the metrology of the bilingual silver coins of the Greek rulers of India, which were widely copied for over a millenium by successive foreign and indigenous authorities. It is now clear that the Indo-Greek rulers discarded the Attic weight system for their bilingual silver coins and suitably adapted the Indian system of weight by the *raktikā* seeds when they introduced 80-*ratti* tetradrachms (as well as 20-*rarti* drachms) which could go well with the gold *suvarṇa* and the copper *paṇa*, both of 80 *rattis* and successfuly replace the 32-*ratti* silver *kārshāpaṇa*. We may in this connection place before you our own findings about the weights of four distinct series of uninscribed copper cast coins of the 'universal types' acquired by the Asutosh Museum of the University of-Calcutta. They record weights which appear to correspond to 20, 24, 32 and 35 *rattis*. Curiously enough, three series of ancient silver coins,

viz, the bilingual coins of the Indo-Greeks, the four-symbol punch-marked coins of the Paila hoard and the 5-symbol common *Kārshāpaṇas*, also respectively weigh 20, 24 and 32 *rattis*.

However, it will be worthwhile if we try to tackel the problem of the metrology of all known series of our ancient and medieval coins in a concerted manner.

The question as to who issued coins in ancient India is considerably tricky. What to speak of relatively unimportant series of coins, we have not been able to come to a consensus about the authorship of the much studied archaic currency, i. e. the punch-marked coinage. No doubt, prolonged researches have satisfactorily exposed the numismatic character of the punch-marked silver issues and have thrown much light on their nature and antiquity, their area of circulation, their metrology and symbolism, and proved that they were ancient India's most well-organised and universal currency; but, unfortunately enough, we have yet to prove beyond doubt as to who actually issued them.

Smith who wrote, when the study of punch-marked coins was quite inadequate and the true fact about their symbolism was not known, held that the punch-marked coinage was a private coinage issued by guilds and silver-smiths with the permission of the ruling powers. But when we put together all known facts about this highly extensive coinage, it becomes difficult for us to believe that mere guilds and silver-smiths could have organised its currency throughout the vast Indian sub-continent and that too for not less than a couple of centuries.

Only a powerful state authority which had an effective control over the entire country could arrange the minting of such a vastly extensive coinage. It is likely that this currency was a state-sponsored one and was at the beginning minted only at the royal mint; but with the passage of time when it was not possible for that mint to cater to the need of the entire country, arrangements were made to produce these coins in various regions under the supervision of the agents of the state. Evidently the manufacture of this archaic and simple currency did not require big minting establishments. As we visualise the position, small units in various towns and villages produced these coins according to official specification.

Thank you all for your patient hearing.

APPENDEX C.

GENERAL SECRETARY'S REPORT

Mr. President and Fellow members,

It is my secred duty as the General Secretary to lay before you the Annual Report of the workings and the activities of the Numismatic Society of India for the year 1971.

Annual Meeting :

The holding of the session at Varanasi during this unusual time of the year and after more than seventeen months of the last session held at Nagpur in November, 1971, needs an explanation.

We were kindly invited by the University of Poona to hold the session under its auspices and we were to meet there on the 25th to 27th October, 1971. But only a fortnight or so before the date of the Conference, Dr. Sankalia informed me on behalf of the Vice-Chancellor of the Poona University that they were not in a position to host the Conference because of famine and draught in the Maharashtra State. Then the Curator, Mathura Museum, invited us and fixed 18th-19th December, 1971 as the dates of the session. We would have met at Mathura, had not the Indo-Pakistan war started in the meantime and emergency declared. Thus, the Conference had to be postponed for the second time. Even after the Indo-Pak war was over, it could not be possible to held the session at Mathura because of administrative and political difficulties.

Perhaps, it would not have been possible to hold the Conference this year, if Dr. K. K. Sinha, Acting Head of the Department of Ancient Indian History, Culture and Archaeology, Banaras Hindu University, had not taken interest and the Vice-Chancellor of the University. Dr. K. L. Shrimali, not been good enough to come to our help and taken keen interest to provide necessary facilities to hold the Conference here. I express gratitude to both of them on my behalf and on behalf of the Society.

Fraternal happiness :

It gives me immense pleasure to say that the Society felt elevated when Shri Bijoy Singh Nahar, one of our senior-most life-members, became Deputy Chief Minister of West Bengal during the last Coalition Government, before the State came under the Presidential rule.

Another matter of pleasure for the Society is the award of the Degree of D. Litt. (*Honoris causa*) by the Vikram University, Ujjain, to Shri S. V. Sohoni, who had been our President twice.

The members of the Society would also be happy to know that the General Secretary of the Society, Dr. Parmeshwari Lal Gupta, has been awarded the Lhotka Memorial Prize for 1971 by the Royal Numismatic Society, London, on his book '*Coins*' published in the 'India—The Land and People' Series by the National Book Trust of India.

Sad demises :

With deep regret and profound sorrow, I have to announce that during the year the Society has lost a number of its members and well-wishers.

Of them Dr. Raj Bali Pandey, Vice-Chancellor of the Jabalpur University, was associated with the Society from the very beginning when he was on the staff of the Department of Ancient Indian History and Culture of the Banaras Hindu University. He took keen interest in the activites of the Society and was for some time its General Secretary and Chairman. His untimely death is a great loss to the Indian scholarship and Indology.

Shri Rama Chandra Tandon was an eminent Hindi literator of Allahabad. He had keen interest in numismatics. It was mainly because of his enthusiasm that at the Nagpur Session we had decided to sponser a popular bulletin for the common coin collectors. A few hours before his sudden death, I had been with him for some hours to give final shape to the scheme of the publication of the Coin Collector's Bulletin. Had he survived, I think several numbers of the bulletin might have come out by now. His death, thus, is a great loss to the Society.

Shri Pratap Rai G. Mehta of Jaipur was a most senior member of the Society whom we lost this year. His interest in coins had led him to start a Children's Museum at his home town at Amereli. This Museum is now amongst the most important Children's Museum in the country and is an institution of its own kind.

The other members, whom the Society lost this year, are :

1. Shri Amar Nath Dutta of New Delhi.
2. Shri N. W. Goghari of Veraval.
3. Seth Bhanwarmal Doongar of Rajasthan.

Amongst our well-wishers, this year the Society lost Mrs. Lilly Biddulph. She was the wife of the late C. H. Biddulph, who was an active member of the Society and was keenly interested in South Indian and Indo-European numismatics. His contributions to Indian numismatics are well known to all of us. Mrs. Lilly Biddulph was very much conscious of her husband's interest in Indian numismatics; so, to keep that interest alive, she gave some money to this Society to institute a Bronze medal in the name of her husband to be awarded for researches in the two branches of her husband's interest. I regret very much that she did not survive to see the medal ready.

Membership :

The membership position of the Society at present is as follows :

	Last year	Death	Resignation	New Enrolment	Total
Hony. Fellows	2				2
Hony. Members	2				2
Life Members	52			5	57
Individual Members	246	5	6	65	300
Institutional Members	86			3	89
Dealers Members	4				4
	392	5	6	73	454

Funds :

The position of our funds is given in the accounts submitted by the Treasurer, (appended at the end). Here I would like to mention only that Society's sources for Funds are very limited. It is confined to the Members' subscriptions, Government aid and the sale of publications.

The Government grants that we receive are not very encouraging. The Central Government gives a grant of only Rs. 4,000/- on yearly basis. Consequently, it happens that sometimes we get no grants from them, as happened during the year 1970-71. However, the Society was able to get grant from the Central Government this year, though after the close of the financial year. Of the State Governments only 8 States give some grants to the Society. Rs. 1000/- are received annually from the West Bengal Government, Uttar Pradesh and Maharashtra States give Rs. 500/- annually and other States give anually not more than Rs. 300/- And that too sometimes is not received in time. Some of the States do not pay the arrear grants even if they are not paid within the financial year due to the fault of their own offices. As such the Society remains looser. However, such States are only few; others are kind enough to pay such arrears sooner or later. This year, the Society received arrears from the Madhya Pradesh, Maharashtra, Madras and West Bengal Governments. The Society had been trying every year with the states, that are giving annual grants, to increase their grants and with those, that do not give any grant so far, to recognise the Society; but every time we receive from them letters of regrets. It seems that the Governments are at present not in a mood to realise the importance of the activities of the Society.

The sale of publications is the only dependable source of the Society's funds. But this source itself is dependent on the funds of the annual income from this source. It is only on regular publications of new books that this source can yield good results. If there is no publication, the sale dwindles, as would appear from the present year's account.

We have been thinking for the past many years to secure some donations from public to build up our funds. But unless we have Income Tax Exemption Certificate under Section 10G of

the Income Tax Act, it is not possible to get any substantial donations. For this certificate, the Society is trying for the last many years; but for some reason or the other, the Society has not been able to obtain this certificate. But now all the formalities, desired by the Income Tax Department, have been fulfilled and I hoep that the Society would have this certificate within next few months. With this certificate in hand, the Society hopes to approach some people for donations.

Journal :

The main activity of the Society is the publication of its Journal. The Journal of the Society has an international reputation for its research contents and it is widely acclaimed. But for several years, for reasons beyond our control, it has not been possible to publish two issues at regular intervals within the year. Both the numbers were being given together at the time of the Annual Conference. But in the year 1970, even that could not be possible. Then only part I of Volume XXXII could be placed before the members at the Conference. After that Conference the Chief Editor went away to U.S.A. In his absence, I tried my best to send three parts of the Journal—Volume XXXII parts II and Volume XXXIII parts I and II to press. The two parts of the Volume XXXIII are just out. It would be my endeavour with the co-operation of the Editors to bring out both the parts of Volume XXXIV by the time we meet next at the end of this year.

A decinial Index of the Journal is published by the Society. Two such volumes for the first two decades of the Journal were published earlier. The third index for Vols. XXI-XXX has been prepared by Dr. Deen Bandhu Pandey and has now been printed. I hope to put it before you at this Conference.

The earlier volumes of the Society's Journal, from Volume I to XVIII, are completely exhausted and they are regularly in demand. The Society has been thinking for quite some time to reprint them. This year an active interest has been taken in their reprinting and the first two volumes have now been printed and are available for sale. The next three volumes (Volumes III–V) are expected to be reprinted next year; it is quite likely that they might be available by the time we meet next.

Some of our members belong to the class that does not know English and there are many others who are anxious to become the members of the Society; but they hesitate to do so as our English publications are of no use to them. If a Hindi edition of the Journal is published, it would help in creating interest in numismatics in that section which is now indifferent. Moreover, post-graduate teaching in most of the Universities in Northern India is now done through the medium of Hindi and the students desire to know the latest researches through this medium, So, it is necessary that the Society should now bring out a Hindi edition of its Journal. The Society has already adopted a resolution to this effect at its Nagpur Session in the year 1970.

Coin Collectors' Bulletin :

It is admitted on all hands that our Society is more of academicians than of the coin-collectors; and the Journal that the Society publishes is only a research Journal and does not contain much of interest to common coin-collector. While coin-collecting is popular in other countries, it is so in ours. While there are more than half a dozen journals for philately in our country, there is none for numismatics to guide the coin-collectors. Some of the philatelic journals have now begun to say something about the coins also; but their publishers by thmselves know so little about the coins that they could not properly cater to the genuine needs. So to meet this long-felt need, the Society decided in its last session to bring out a Coin Collectors' Bulletin and appointed Shri R. C. Tandon as convenor to work it out. It was then also desired that some of our members should donate funds to meet the cost of its first years' publication. Some promises were made, but that was not enough to implement the resolution. Yet Shri Tandon and the General Secretary met twice at Allahabad to work out the necessary details for the publication of the Bulletin. Shri R. C. Tandon undertook to look after the editing and publication from Allahabad and the Society had to look after the finances. But due to his sudden death, the matter could not be pursued further. I hope that something would now soon be done in this direction.

Memoirs and Monographs :

The Society has two main series of publications. One is known as 'Numismatic Society of India Memoirs' and it is meant

for serious research publications. Under this series four books were published so far. Of them three have gone out of print and need reprinting; but I am not sure if the Society would be able to underteke their reprinting in the near future. But a new title, *Saka-Pahlava Coinage* in this Series is in press and is expected to be out by the end of the year 1972. Two other titles, *Ancient Indian Numismatic terms* by Dr. Sarojini Srivastava and *Studies in Punch-marked Coins* by D. D. Kosambi, are awaiting printing.

The other Series, known as 'Numismatic Nots and Monographs', is meant for the publication of informative small books. In this series, the Society has published 16 books so far. We propose to bring out the *Coin Hoards from Bihar* by Drs. P. L. Gupta and H. K. Prasad this year.

Besides these two regular series, Society has also occasional publications related to numismatics. Among such publications is an annotated *Bibliography of Indian Coins* in two parts by Shri C. R. Singhal, which includes publications, more or less, upto 1950. The Society has decided to publish decinial bibliographies in its continuation. Accordingly Bibliography for Medieval and Modern coin for the period 1951-60 has aleady been published and now Bibliography for the Ancient Coins for the same period is in press. Bibliography for the period 1961-70 is under preparation.

Corpus of Indian Coins :

The Society has a scheme of publishing the entire coinage into ten volumes. Of it, Volume IV, related to the Coinage of the Gupta Empire by A. S. Altekar was published long ago, Two other volumes are in an advanced stage of progress. As soon as the manuscripts are available, necessary steps would be taken for their publication.

Numismatic Supplements :

Before the Society had its own Journal in 1939, it was collaborating with the Asiatic Society of Bengal in the publication of the *Numismatic Supplement* of the latter's Journal. These supplements are valuable mines of numismatic information. But for a long time they have been out of print. The Asiatic Society is now reprinting Nos. 1 to 16 in one volume. It is expected to be

shortly out. The Asiatic Society, at the request of this Society, has agreed to supply the said reprinted volume of the *Numismatic Supplements* at a concessional rate to this Society for the use of its members.

Seminars :

At the instance of the Society, the universities have been organising seminars on numismatic topics on the occasion of the annual sessions of the Society. At the last Session, the Nagpur University organised two seminars, one on 'Sātavāhana coinage' and the other on the 'Coins from Excavations'. The proceedings of both the seminars have now been brought out by the said University in one volume. It has sent us its copies for the formal publication on the occassion of this session. This is a great credit for the University to publish the proceedinge so soon. On behalf of this Society, I take this occasion to record our appreciations for the same.

This year, we are having two seminars on the occasion of the present session. One is organised by the Society itself and the other by the Department of Ancient Indian History, Culture and Archaeology of the Banaras Hindu University. I hope they would prove to be useful and successful like the past ones.

Library :

The Society has a small library, which was started with the collection of books of Mr. Taylor as its nucleus. Since then a large number of books and journals have been added to it. Yet it cannot claim to be an uptodate library of numismatics. It is necessary that this library is built up as the most upto-date reference library of its kind in India. The prime necessity of the library is that the existing books and journals should be proparly bound. And then books, relating not only to Indian numismatics, but also to world numismatics, which are not in the library, should be purchased as soon as possible and an upto-date collection of Journals made. In the next year some efforts, I hope. would be made in these directions.

Museum :

Like the Library, the Society should also have a numismatic museum, where the actual specimens of Indian coins, casts of

rare ones and photographs of various numismatic objects may be collected and displayed for study and research. The beginning in this direction has already been made with the Ramdulari Devi coin collection as its nucleus. The U. P. Coin Committee has also agreed to give to the Society coins from their treasure trove hoards that they distribute. This year Dr. P. L. Gupta has given to the Society a good collection of Plaster of Paris casts of coins and also some coins.

Centre of Advance Studies in Numismatics :

The Society has been aiming at establishing a centre for advanced studies in Numismatics. As early as 1963, the Society adopted a resolution to achieve this end and has been since then reiterating its desire from time to time. Basides the library and the museum, the co-operation of the universities and help from the University Grants Commission are necessary for this purpose. It is hoped that the members of the Society, who are associated with the Universities, will make efforts in this direction.

Staff :

For the present the Society has only one man, who acts as office assistant, clerk, typist and accountant and also attends to the needs of the Assistant Secretary and the (Resident) Editor. You would agree with me that all this is not easy for any one man even in a small office and particularly in an office like that of the Society, which has to deal with ambitious and wide range of activities. So, I had been feeling for quite some time the need of another man in the office. But looking to the limitations of the Society, I suggest to appoint a man, who, besides looking after the library and the museum, would also be asked to help the Resident Editor in the publication work of the *Journal* and to deal with the sale of publications. This would not solve the problems but would ease the situation to some extent.

Similarly, the Society has only one peon, who has to attend to office work and also carry out the commands of the Assistant Secretary and the Editor and other office bearers. At times, it is not possible for him to attend to all of them. So, here also a man is needed. For the present I propose to convert the post of gardener.cum-chowkidar into the post of peon-cum-gardener and to entrust the chowkidar's duty to another man on an honorarium

basis. This would solve the problem for the present without incurring any additional expenditure.

Regional Societies :

In recent years, regional societies have been formed in some of the states. One such society was formed some time back at Calcutta. Last year a Society for Madhya Pradesh has been formed at Indore. This Society had organised a coin exhibition, which found wide publicity in the papers. Swami Omanand Sarasvati has informed that he was forming a Society for Hariyana State. A Society at Bombay is in the offing. This is a sign of growing interest in numismatics. I hope these societies would be of a great help in materialising the aims, objects and activities of this Society.

Lastly, I regret very much that our Chairman Dr. A. K. Narain, who had been the guiding force for the Society for the last many years, is away in U. S. A. for more than a year and possibly he would not be available to us for some time more. In his presence I was feeling very much relieved of my responsibilities. In his absence, my responsibilities have enhanced. But to my solace, I have Dr. Rai Govinda Chandra, our Treasurer, to give me his seasoned advices that he gave me sincerely in many matters at the time of need. I am extremely grateful to him. Dr. T. P. Varma has shared my burden as the Assistant Secretary. Similarly, Dr. Nisar Ahmad took interest in the publication of the *Journnl* and Dr. A. M. Shastri in its editing. I am endebted to the members of the Executive Council for their kind co-operation and guidance. Lastly, I cannot forget to mention the office assistant Shri Krishna Kumar who fulfilled his responsibilities well.

For all the good work that the Society did during this period the credit should go to all my colleagues, without whom I could not have done anything. But if there are any shortcomings, I hold myself responsible for them.

Parmeshwari Lal Gupta

30th April, 1972. *Gereral Secretary.*

AUDITOR'S REPORT

We have examined the above Balance Sheet as at 31st March, 1972 and the annexed Income and Expenditure Account for the year ended on that date of the Numismatic Society of India, P.O. Hindu University, Varanasi—5 with the books and vouchers and beg to report that we obtained all the information and explanations we have required. In our opinion the above Balance Sheet exhibits a true and correct view of the informations and explanations given to us and as shown by the books of the Society, subject to that :—

*1. The proceeds of the subscription and Sale of publication received by the Institution but the same were not credited in the books of Accounts, detail given below :—

Date.	Receipt N.	Amount	Account.
6. 9.1971	236	£ 3	Subscription.
30.12.1971	326	$ 7	Subscription.
23. 2.1972	362	$ 7	Subscription.
23. 2.1972	362	$ 3	Sale of publication.

Dated :—25th August, 1972.
Varanasi.

Sd/—Ghanshyam Das.
Ghanshyam Das & Co.
Chartered Accountants.

* These amounts were under collection with the Bankers and intimation of their collection was not available till 31st March 1972. —*Treasurer.*

THE NUMISMATIC SOCIETY

BALANCE SHEET as at

Figure of the previous Year.	Capital & Liabilities.	Rs. P.	Rs. P.
	SPECIAL FUND :—		
35,593.59	Balance as per last B/S.	35,593.59	
	Add Transferred from the following funds :—		
3,000.00	Furniture Fund.	3,000.00	
3,000.00	Library Fund.	3,000.00	
4,000.00	Museum Fund.	4,000.00	
2,500.00	Strong Room Fund.	2,500.00	
40,252.59	Building Fund.	40,262.59	88,356.18
1,559.48	*Booklet Scheme.*		1,559.48
1.23	*Sundry Advance.*		1.23
1,016.00	*Sundry Liabilies to Editor's honorarium and Contribution charges.*		1,016.00
531.00	*Sundry liabilities to Gupta Coins.*		531.00
455.00	*Sundry liabilities for Golden Jubilee Exp.*		455.00
114.50	*Mr. C. H. BIDDULPH.*		114.50
	GENERAL FUND :—		
1,488.06	Balance as per last B/S.		1,488.06
93,521.45		Total Rs.	93,521.45

Dated : 25th August, 1972.

Varanasi.

Sd/—Ghanshyam Das

Ghanshyam Das & Co.

Chartered Accountants.

OF INDIA

31st MARCH, 1972.

Figure of the previous year	ASSETS AND PROPERTIES	Rs. P.	Rs. P.
36,021.30	*Building* :—	36,021.30	
	Less depriciation for the year.	900.50	35,120.80
1,016.00	*Dies* :—	1,016.00	
	Addition during the year.	2,300.00	
		3,316.00	
	Less depreciation for the year.	331.60	2,984.40
4,900.75	*Furniture* :—	4,900.75	
	Less depreciation for year.	490.00	4,410.75
656.44	*Typewriter* :—	656.44	
	Less depreciation for the year.	98.60	557.94
2,864.15	*Library* :—	2,864.15	
	Addition during the year.	81.00	
		2,945.15	
	Less depreciation for the year.	441.75	2,503.40
205.00	*Duplicator* :—	205.00	
	Less depreciation for the year.	31.00	174.00
49.27	*Sundry Advance.*		49.27
1,885.00	*M/S. Eureka Printing Works.*		1,605.00
4,000.00	*Museum* (at cost).		4,000.03
2,590.00	*Strong Room.*		2,590.00
7,000.00	*Investments* :—		
	National Saving Certificates.		7,000.00
	Cash and Bank Balances :—		
1,559.48	with State Bank of India (Government of India Grant Booklet Scheme).	1,559.48	
17,379.72	with State Bank of India B.H.U.	13,173.71	
157.86	Cash in hand.	1,067.57	
13,236.45	with Post Office B.H.U. Saving Bank A/c Pass Book No. 341977 (Special Publication).	13,236.45	29,037.21
...	Excess of Expenditure over Income :—		
	As per Income & Expenditure A/c.		3,488.65
93,521.45		Total Rs.	93,521.45

Dated : 25th August, 1972.
Varanasi.

Sd/—Ghanshyam Das.
Ghanshyam Das & Co.
Chartered Accountants.

THE NUMISMATIC SOCIETY

INCOME AND EXPENDITURE ACCOUNT

Figures of the previous year.	Income	Rs. P.	Rs. P.
8,244.42	By *Sale of publication.*		5,545.95
......	,, *Subscription received.*		10,940.03
40.00	,, *Delegation Fee.*		111·00
......	,, *Donation received.*		431.27
447.60	,, *Interest recived.*		...
120.00	,, *Advertisement.*		40.00
276.02	,, *Miscellaneous Income.*		273.00
6,000.00	,, *Government Grants :*		
	Madras Government 1970-71.	600.00	
	Madhya Pradesh Govt. 69-70, 71-72.	900.00	
	Maharastra Government 70-71 and 71-72.	1,000.00	
	Orissa Govt. 1970-71	300 00	
	Rajasthan Govt.1971- 2	300.00	
	Uttar Pradesh Government 1971-72	500.00	
	West Bengal 1969-70 and 1970-71	1,300.00	4,900.00
9,591.81	,, *Excess of Expenditure over Income*		3,488.65
24,718.16		Total Rs.	2,5729 90

As per our report on that date on Balance sheet.

25th August, 1972.

Varanasi

Sd/- Ghanshyam Das

Ghanshyam Das & Co.

Chartered Accountants.

OF INDIA

FOR THE YEAR ENDING 31st MARCH 1972.

Figures of the previous year	EXPENDITURE	Rs. P.	Rs. P.
9,928 99	To *Printing charges.*		3,127.40
1,226.35	,, *Postage & Telegrams.*		1,912.65
8,406.98	,, *Salary (inclulding Allowance D A. & Provident fund).*		8,736.93
375.00	,, *Editor's Honorarium.*		200.00
400.00	,, *Incidental charges to Editor.*		......
	,, *Publication Expenses* :—		
	Cost of papers.	2,784.33	
	Cost of Printing.	2,317.20	
	Cost of Blocks.	280.00	
	Cartage.	76.50	
	Binding Charges	86.00	5,544.03
181.50	,, *Bank Commission.*		183.51
293.89	,, *Sundry Expenses.*		510.39
415.20	,, *Travelling & Conveyance.*		715.55
150.00	,, *Audit Fee.*		150.00
102.25	,, *Electric & Water Supply.*		133.30
258.64	,, *Stationary.*		649.14
754.40	,, *Telephone charges.*		1,573.65
	,, *Depreciation on Assets* :—		
2,226.65	Building	900.50	
	Dies.	331.60	
	Furniture	490.00	
	Typewriter.	98.50	
	Library	441.75	
	Duplicator.	31.00	2,293.35
24,719.85		Total Rs.	25,729.90

As per our report on that date on Balance Sheet.

25th August, 1972.

Varanasi

Sd/- Ghanshyam Das

Ghanshyam Das & Co.

Chartered Accountants.

PROPOSED BUDGET FOR

Income.

S.No.	Particulars.	Actuals of 1971-72.	Estimates for the years 1972-73	1973-74	Remarks
1.	Balance (if in hand)	47.58	39.36	...	
2.	By Subscription	10,940.03	8,000.00	8,000.00	
3.	Delegation Fee	111.00	350.00	350.00	
4.	Advertisement Charges	40.00	250.00	250.00	
5.	Adjustment Account	280.00	1.605.00	...	
6.	Donation	431.27	...	...	
7.	Government Grants				
	(a) Bihar	...	600.00	300.00	
	(b) Madras	600.00	1,200.00	600-00	
	(c) Madhya Pradesh	900 00	300.00	300.00	
	(d) Maharashtra	1,000.00	500.00	500.00	
	(e) Orissa	300.00	600.00	300.00	
	(f) Rajasthan	300.00	300.00	300.00	
	(g) Uttar Pradesh	500.00	500.00	500.00	
	(h) West Bengal	1,300.00	2.300.00	1.000.00	
	(i) Central Government.	...	8,000.00	4,000.00	
8.	Suspence Account :	373.00	...	...	
9.	Loan from Reserve Fund.	3,300.00	...	...	
	Total ...	20,312.88	24,544.36	16,400.00	
	DEFICIT ...	...	22,449.17	54,568,67	
	GRAND TOTAL	20,312.88	46,993.53	70,968.67	

Parmeshwari Lal Gupta

General Secretary.

THE YEAR 1972-73

Expenditure.

S.No.	Particulars	Actuals 1971-72	Estimates for the years 1971-62	1873-74	Remarks
1,	Balance (if over drawn) :	...	...	22,449.17	
2.	Salary, D.A. & P.F. Staff.	8,736.93	10,243.53	11,769.50	
3.	Honorarium :—				
	a. Auditor : ...	150.00	150.00	150.00	
	b. Editors :	20[illegible].00	600.00	600.00	
	c. Asstt. Secretary :	...	600.00	600.00	
4.	Office Expences:—				
	a. Stationery ...	649.14	1,000.00	1,000.00	
	2. Postage ...	1,912.65	2,000.00	2,000.00	
	c. Telephone ...	1,573.65	500.00	500,00	
	d. Electric Bills & Goods	133.30	1,000.00	1,000.00	
	e. T.A. (including) Editor's conveyance	715.55	1,000.00	1,000.00	
	f. Contingent Charges. ...	510.39	1,200.00	1 200.00	
	g. Bank's Commission	183.51	200.00	200.00	
5.	Publication of Journal :				
	a. Printing & Paper etc.	3,127.40	10,000.00	10,000.00	
	b. Contribution charges.	...	1,000.00	1,000.00	
6.	Prizes : ...	2,300.00	2,000.00	2,000.00	
7.	Library : ...	81.00	2,500,00	2,500.00	
8.	Museum : ...	...	1,000.00	1,000.00	
9.	Furniture : ...	...	1,000.00	1,000.00	
10.	Building Repairs :	...	1,000.00	1 000.00	
11.	Conference	...	5,000.00	5,000.00	
12.	Reserve Fund ...	...	2,500.00	2,500.00	
13.	Building Fund ...	...	2.500.00	2,500.0[illegible]	
	TOTAL	20,273.52	46,993.53	70,968.67	
	BALANCE :	39.36	...	...	
		20,312.88	46,993.53	70,968.67	

L. K. Tripathi
Treasurer.

SALE OF PUBLICATIONS ACCOUNT FOR THE YEAR 1971-72

INOOME	Amount	EXPENDITURE	Amount
By Sale of Publications	5,545.95	Cost of Paper	2,781.33
		Cost of Printing	2,317.20
		Blocks making	280.00
		Cartage etc.	76.50
		Binging Charges	86.00
		Total	5.544.03
		Balance	1.92
TOTAL :	5,545.95	TOTAL :	5,545.95

Parmeshwari Lal Gupta,
General Secretary.

L. K. Tripathi
Treasurer.

Numismatic Society of India Memoir No. 5.

SAKA-PAHLAVA COINAGE

by

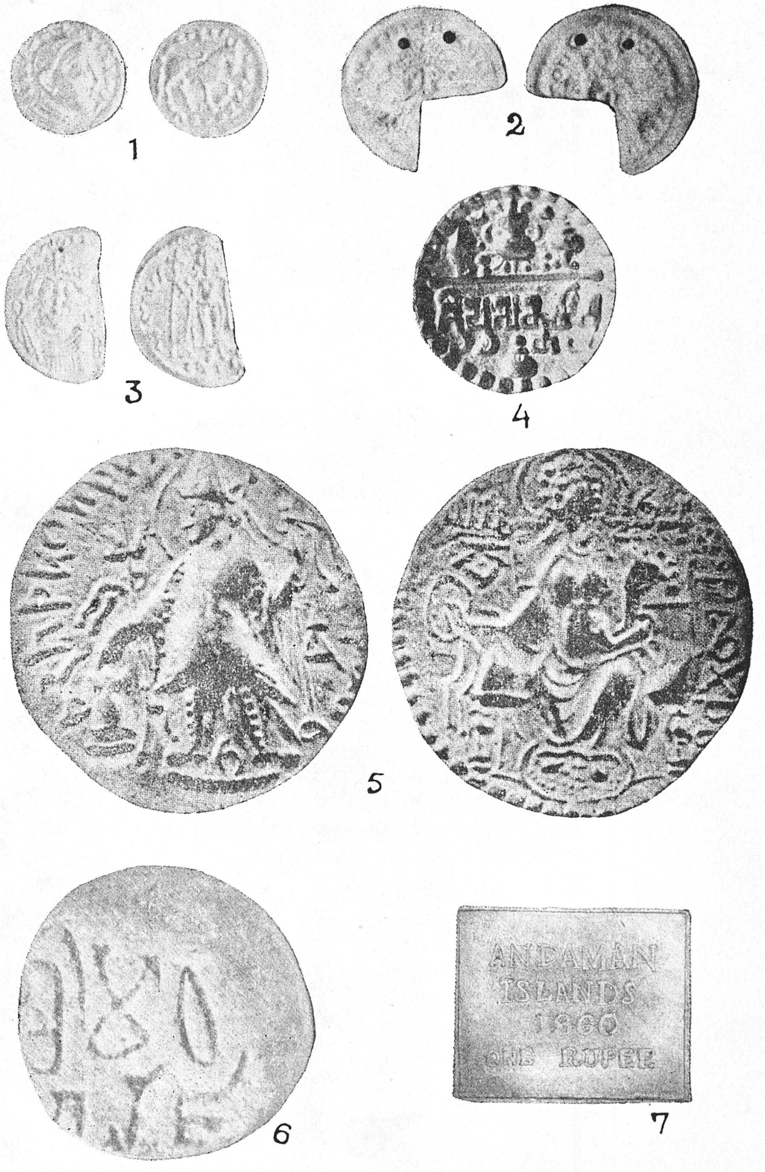
K. Walton Dobbins

This is an investigation into the value of the coinage of the Saka-Pahlava rulers of North-western Ancient India to solve the problems of the political and chronological history. The author has analysed here the monograms found on the coins of these dynasties and has tried to identify monogram-groups as mint series; and on their basis has suggested solution to a number of technical problems related to the subject. The book thus presents a new approach to the subject.

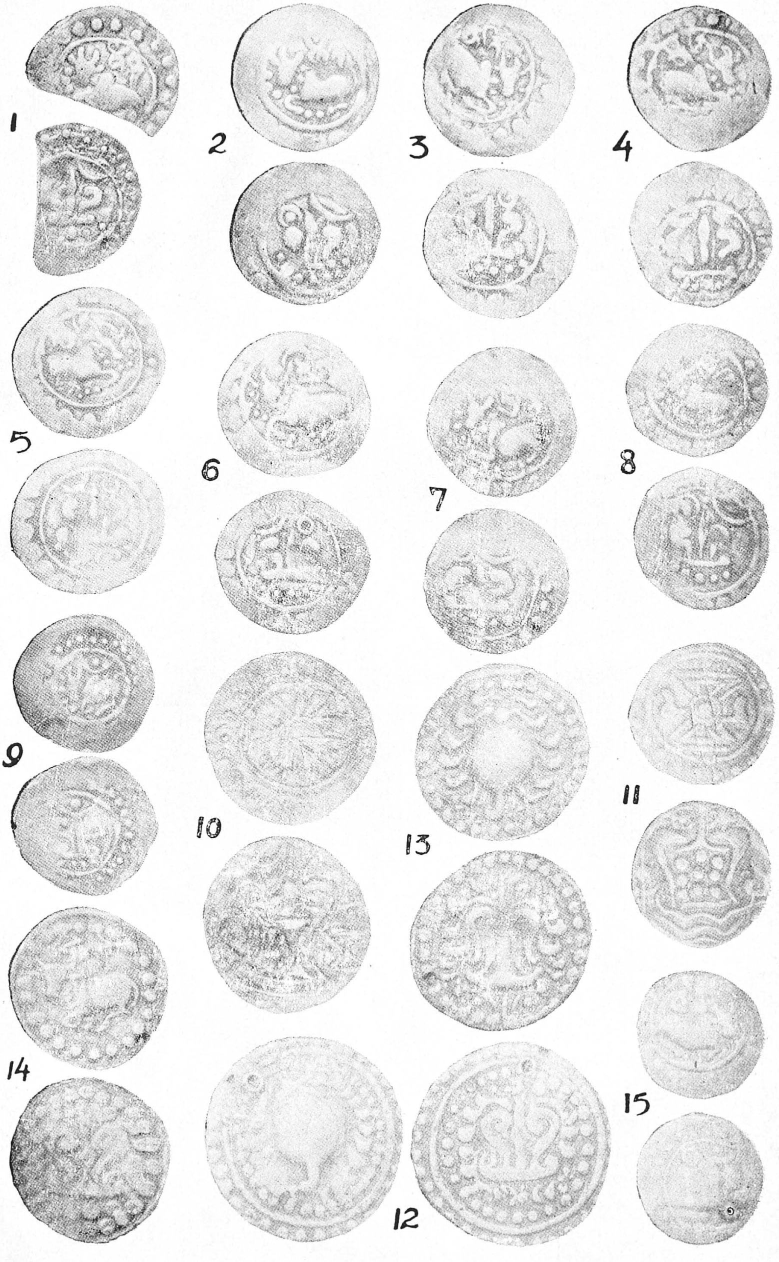
The book is divided into three parts. Part I deals with the coinage of the Sakas of Arachosia and Pushkalavati and the Maues-Azes group of rulers. In part II, the Pahlava coins are dealt. In part III the Imitation Hermaios coins are discussed. At the end a number of tables are appended to explain the study.

PUBLICATION

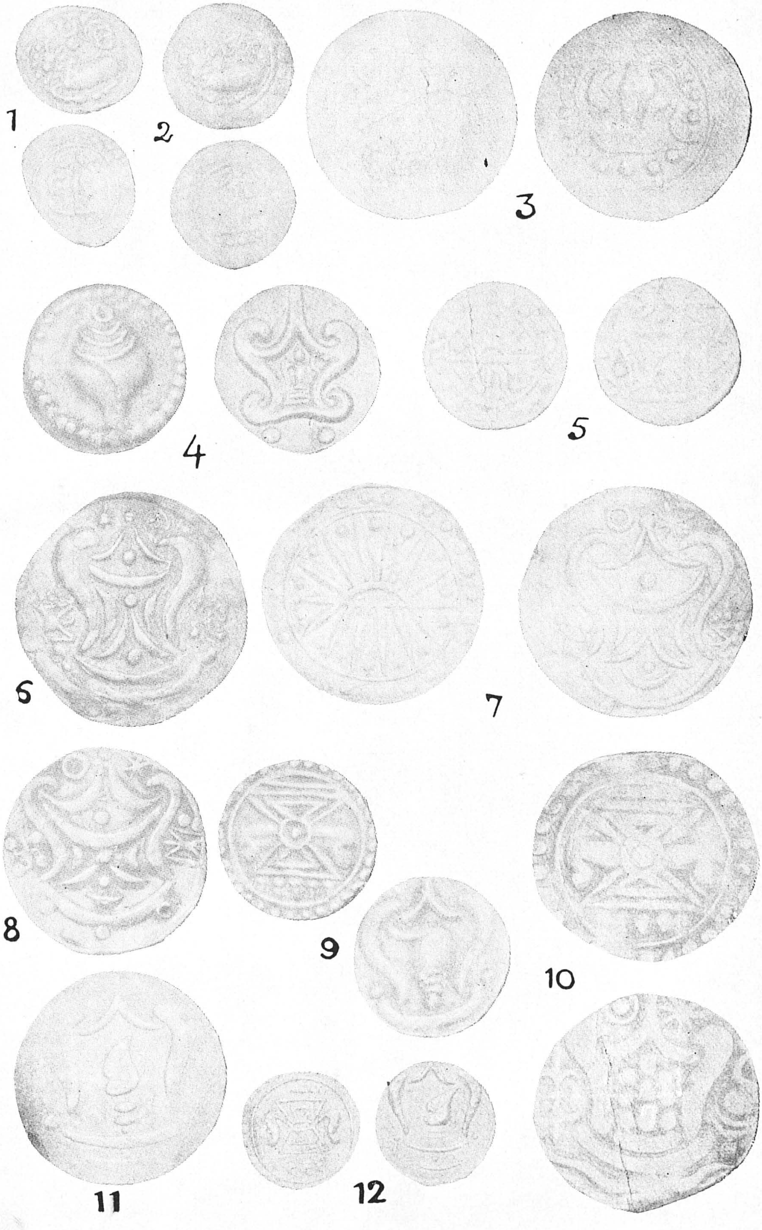
on the occassion of the Diamond Jubilee
of
The Numismatic Society of India



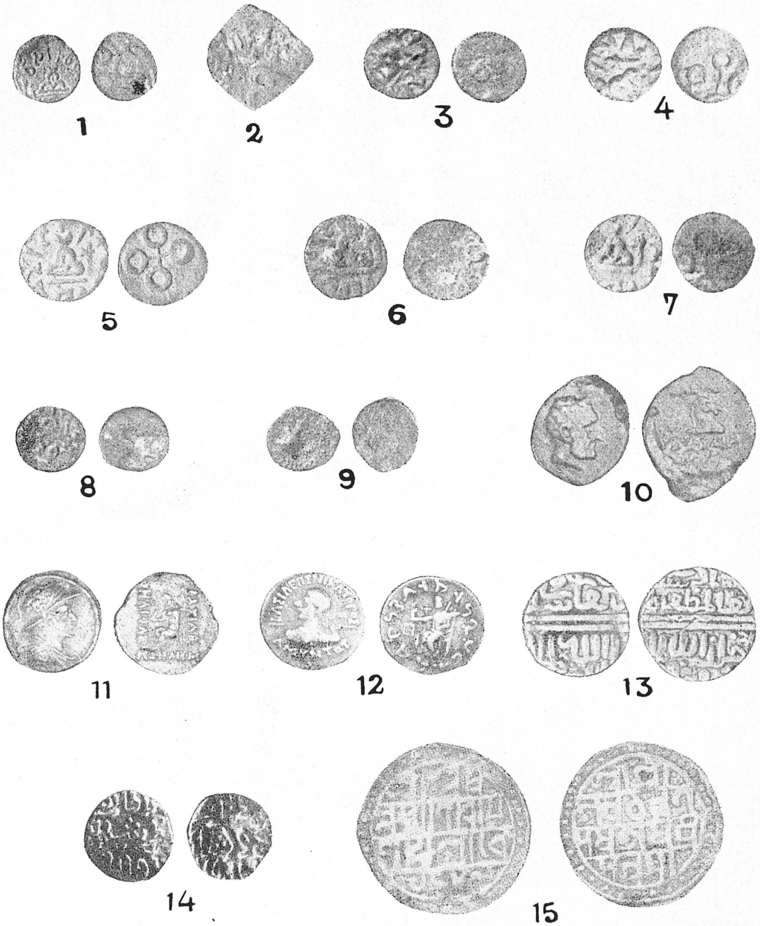
1–3. Imitations of Roman and Sassanian coins; 4. Coins of Prasannmatra; 5. Coin of Bazeshka; 6. Seal of Mādhavarāja; 7. Alleged Andman token.



Early Arakan and Pyu-mon coins.



Early Arakan and Pyu-mon coins.



1–9. Sātavāhana Coins; 10–12. Indo-Greek Coins; 13. Coin of Baz Bahadur; 14. Coin of Shams-ud-din Mahmud Shah; 5. Coin of Cooch Behar.

1

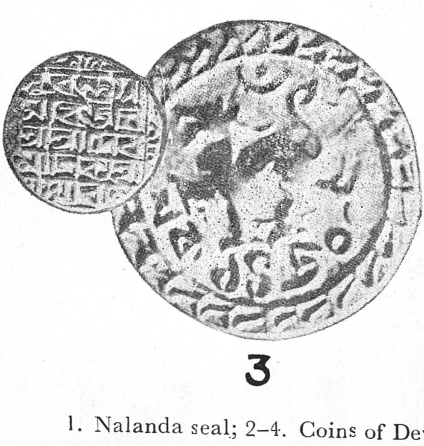
2

1. Kausambi Sealing; 2. Maharashtra State Commomorative medal.

1

2

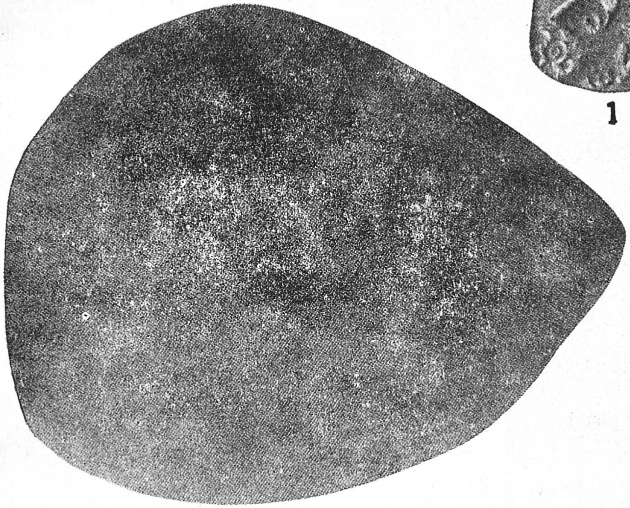
4



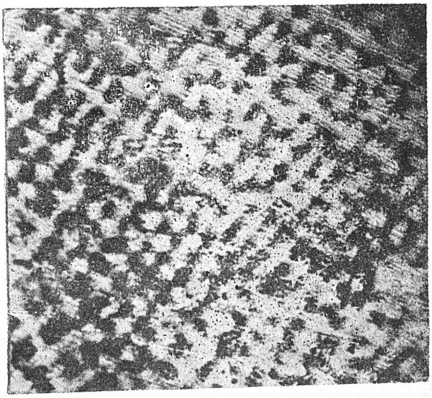
3

1. Nalanda seal; 2–4. Coins of Deva Manikya of Tripura.

1



2



3

Gold Punch-marked Coin.

1. Coin; 2. Radiograph; 3. Micro-structure.

THE JOURNAL OF THE NUMISMATIC SOCIETY OF INDIA

Published twice a year, in March and October, each part containing approximately 100 pages with five or more plates and is sent post-free to all members of the Society. Its price to others is Rs. 55/- per Volume i.e. two parts. It may be obtained direct from the Society.

Articles on Indian coins, medals, seals of all kind are invited by the Editors. Shorter communications, such as records ~~of~~ discovery of coins or notes on numismatic subjects are also considered for publication in suitable form.

The papers and communications intended for publication in part I should reach the Editor by the beginning of November and for Part II by the beginning of June.

All the matter for publication should be neatly typed on one side of the paper, with proper diacritical marks

All papers should be accompanied with good neat photograps or casts of coins, meant for illustration. Where difficulty is felt, the Editor will be pleased to help.

Contributors will be supplied with 25 copies of off-print free of cost.

All Contributions and literature intended for review in the Journal may kindly be sent to—

The Editor of the Journal,
Numismatic Society of India,
P. O. Hindu University,
Varanasi-5.

AVAILABLE PUBLICATIONS

I. Corpus of Indian Coins

Vol. IV. The Coinage of the Gupta Empire : by A. S. Altekar Price Rs. 45/-.

II. Memoirs of the Numismatic Society of India

1. Mint Towns of the Mnghal Emperors of India : by C. R. Singhal. Price Rs. 7/50.
2. Saka-Pahlava Coinage : by K. W. Dobbns (under print).

III. Numismatic Notes & Monographs Series

1. The Stratigraphic Evidence of Coins in Indian Excavations and some Allied issues (pp. ii 42, Royal Octvo, with I map and 2 charts) : by S. C. Ray. Price Rs. 7/50.
2. The Gold Coin-Types of the Great Kushanas (pp. ii 26, Royal Octvo, 5 plates) : by Major Allen H. Wood III. Price Rs. 7/50.
3. A Survey of Indian Numismatography (pp. iii 69, Royal Octavo) : by J. N. Tiwari and P. L. Gupta. Price Rs. 4/50.
4. Coins of the Pandyas : by C. H. Biddulph. (pp. 71, Royal Octavo 6, plates) Price Rs. 15/-
5. The Coin-Types of Northern India (c. 700-1200 A. D.) : by Lallanji Gopal. Price Rs. 22/50.
6. Coins of the Cholas : by C. H Biddulph. Price Rs. 15/-.
7. Coinage of South India : by Vidya Prakash. Price Rs. 15/-.
8. Coin Hoards from Gujarat State : by P. L. Gupta. Price Rs. 4/50.
9. Coin Hoards from Maharashtra : by P. L. Gupta. Price Rs. 7/50.

IV. Other Publications

1. Bibliography of Indian Coins : by C. R. Singhal.
   Vol. I. Non-Muhammadan Series (pp. 163, Demy Octvo), Price Rs. 18/-
   Vol. II. Muhammadan and Later Series (pp. 250, Demy Octvo). Price Rs. 22/50.
2. Supplement to the Bibliography of Indian Coins of Vol. II (Med. & Mod.) : by C. R. Singhal & P. L. Gupta. Price Rs. 7/50.

Concessional price for members

Numismatic Society of India
P.O. Hindu University
Varanasi (U.P.)